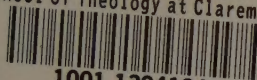


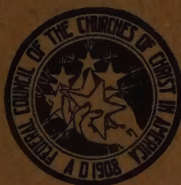
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FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST
IN AMERICA

Annual Report
1949



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(FEDERAL COUNCIL OF THE
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ANNUAL REPORT

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(Printed in U. S. A.)

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUENT MEMBERSHIP

Baptist

National Baptist Convention, U. S. A., Inc.	4,122,315
Northern Baptist Convention	1,610,576
Seventh Day Baptist General Conference	6,476
→ Brethren, Church of the	184,584
→ Congregational Christian Churches, General Council	1,184,661
→ Disciples of Christ, International Convention	1,872,049

Eastern Orthodox

Romanian Orthodox Episcopate of America	34,457
Russian Orthodox Church in America	300,000
Syrian Antiochian Orthodox Church	20,300
Ukrainian Orthodox Church of America	39,700
→ Evangelical and Reformed Church	714,583
→ Evangelical United Brethren Church	786,842

Friends

→ Religious Society of Friends, Five Years Meeting	115,000
Religious Society of Friends of Philadelphia and Vicinity ..	5,215

Methodist

→ Methodist Church	8,567,772
African Methodist Episcopal Church	868,735
African Methodist Episcopal Zion Church	529,010
Colored Methodist Episcopal Church	381,000

Moravian

Moravian Church (Unitas Fratrum)	43,809
Evangelical Unity of Czech Moravian Brethren	4,920

Presbyterian

Presbyterian Church in the U. S.	653,594
→ Presbyterian Church in the U. S. A.	2,340,000
→ United Presbyterian Church of North America	207,309
Protestant Episcopal Church	2,160,207
→ Reformed Church in America	179,000
United Church of Canada	791,677
United Lutheran Church in America (consultative)	1,880,628

29,604,419

NOTE: The figures given above are taken from the latest available data provided by the constituent bodies of the Council. In some cases (e.g., Episcopal, Lutheran, Orthodox) the figures include all baptized persons; in most cases "membership" includes only those thirteen years of age or older.

PART I



THE WORK OF THE COUNCIL

work together in His service. The Council is visible evidence that the denominations are not separatist in spirit or competitive in action but recognize themselves as belonging to one family of Christ and desire to act as fellow-members of one household of faith.

What difference does it make, in practice, for the Churches of America to be thus joined together in the Federal Council?

For one thing, they *consult together*. They do not ignore other branches of the Christian family or treat them with indifference. They realize that there are common problems, too great for any denomination alone, on which there must be a common front. The last year has witnessed some especially difficult issues in which great Protestant principles have been at stake and in which the Federal Council has been a center for the development of a common strategy. Two examples are the Council's efforts in opposing diplomatic relations with the Vatican and in defending the principle of separation of Church and State in relation to education.

For a second thing, the Churches in the Federal Council *study together*. It is a center for exploring fields in which more extensive research is called for than a single denomination can usually undertake. In the past year this was illustrated by the completion of the two-year study of the ministry of the Church to older people,—an urgent problem in which a pioneering inquiry has been made. Another contribution to a fuller understanding of an important question was the first full-length study of the place and work of women in the American Churches. A still more ambitious study, covering three years, has been begun, dealing with ethical aspects of economic life,—especially the moral decisions in which men as employers and workers, as industrialists and farmers, as producers and consumers, are involved. In a simpler way, the weekly *Information Service* provides information which will be helpful to Christians who are thinking about the relation of Christianity to the daily life of the world.

In the third place, the Churches *co-ordinate their efforts* in the Federal Council. An outstanding illustration is the mid-century "United Evangelistic Advance," which was launched on World Communion Sunday, October 2, 1949, and is to continue throughout 1950. This is not a free-lance undertaking but a program of concerted planning by the agencies of evangelism in the denominations, with a special emphasis on evangelism by lay people through home-to-home visitation. Again, the method, developed by the National Christian Teaching Mission, of discovering the unchurched adults and the children

not in any Sunday-school by means of a community-wide census, block by block, taken on a single day by representatives of a group of churches of different denominations, shows the mutual advantages of co-ordinated activity.

Fourthly, the Churches through the Federal Council *combine their influence* in affecting public opinion on current issues. Two national study conferences are recent examples of the way in which this is done. One was the conference on the relation of the Churches to international affairs, held in Cleveland in March; the other, the conference on the relation of the Churches to economic life, which is planned for February in Detroit. In both cases about 400 delegates, designated by the various denominations, meet together for several days for exchange of views and for finding as much common ground as is possible. The findings, arrived at by this democratic process, furnish a basis for subsequent educational work.

A fifth type of service is *united administration* in behalf of the denominations. In the tax-supported institution of higher education for example, a denomination cannot gain entrée to conduct an evangelistic mission. The Federal Council of Churches, representing a united approach (sometimes with simultaneous but independent emphases by Roman Catholics and Jews) can secure the necessary co-operation from the educational authorities.

The role of the Federal Council is often that of initiation, stimulus and support of other agencies rather than of direct administration in its own name. Current illustrations are:

(a) Church World Service, in the creation of which at the end of the war the Federal Council played a major part and which has been the channel through which more than \$50,000,000, in money or in material supplies, has been distributed through the Churches of Europe and Asia.

(b) the Protestant Radio Commission, which, though an autonomous body, is administratively based in the Federal Council and includes in its present responsibility the programs inaugurated by the Council.

(c) the Inter-Seminary Movement, which is carried on by theological students in the interest of Christian fellowship among themselves, but which is housed at the Federal Council's headquarters and given assistance by the Commission on the Ministry.

(d) the United Church Canvass, which, with the backing of the Federal Council, carried on the "Religion in American Life" campaign and secured during November the most extensive attention to religion ever given by the media of mass communication.

(e) the Committee for Religious Tolerance, originally created by a group of Protestant leaders as a means of securing fuller information about other religious bodies, and during the past year taken over by the Federal Council as a part of its own continuing responsibility.

(f) the General Commission on Chaplains, which was brought into being by the Federal Council in 1915 as an interdenominational agency for the moral and spiritual support of the chaplains in the Army and Navy and which now has a fine headquarters in Washington.

Behind and beneath all this service are not only the twenty-seven national denominations which comprise the Council but also the network of 838 local and state councils of churches as instruments of co-operation throughout the country. These are all independent bodies, directly responsible to the Churches of their respective areas, but the fostering and strengthening of them has been for forty years, and continues to be, one of the fruitful and multiplying services of the Federal Council.

It is not surprising that a movement of the pioneering and prophetic quality of the Federal Council should be the target of criticism. Such has been the case in many periods of the Council's history, including the past year. We need to remember that even George Washington in his own day was not immune from attack. Thomas Paine called him "a hypocrite in public life" and a grandson of Benjamin Franklin referred to our first president as "the source of all the misfortunes of our country." Happily, there has been a great rallying to the support of the Council. The delegated representatives of the denominations in the Executive Committee of the Council,—155 members and alternates,—unanimously and unqualifiedly declared out of their first-hand knowledge that the attacks on the Council as socialistic or communistic "are false." Another statement signed by a group of 45 influential Protestant laymen who had had direct contacts with the Council, concluded:

"We record our full confidence that the Federal Council functions with complete fidelity to Christian ideals. . . . We express our conviction that by providing the Churches with a means of unified expression and action, it is performing an indispensable task."

According to present prospects, the coming year will see the uniting of the Federal Council and seven other interdenominational agencies to create "The National Council of the Churches of Christ in the United States of America." The other agencies which combine with the Federal Council in order to find a wider and deeper Christian fellowship in the new inclusive Council are:

- Foreign Missions Conference (Probably)
- Home Missions Council
- International Council of Religious Education
- Missionary Education Movement
- National Protestant Council on Higher Education
- United Council of Church Women
- United Stewardship Council

The constituting convention of the new body is called to meet in Cleveland, Ohio, November 28 to December 1, 1950 and it is expected that the operations of the new body will officially begin on January 1, 1951. There is good reason to hope and believe that under the guidance of the Holy Spirit this may mark a new level of co-operative unity among the Churches of America.

JOHN S. STAMM,
President;

MILDRED McAFEE HORTON,
Vice-President;

SAMUEL McCREA CAVERT,
General Secretary;

ROSWELL P. BARNES,

J. QUINTER MILLER,
Associate General Secretaries.

FIELD ADMINISTRATION

Councils of churches represent pioneering ventures of faith. They testify to the reality of co-operative Christian unity. They witness to the fact that there is a more-than-denominational duty, a more-than-parish duty, which requires organs of expression for the spirit of the "whole body." Shared acts of the churches' faith and life require a cooperative agency representative in character, functional in design, and voluntary in expression.

It is for this purpose that councils of churches have been and are being established. The promotion of the spirit of fellowship, service and co-operation among the churches represents the central objective of the Federal Council's work in Field Administration.

The American community often thinks of Protestantism as lacking an entity with which effective relations can be maintained. As churches co-operate more fully through their councils, this weakness is corrected. The Federal Council, in co-operation with six other national councils, helps the churches to develop their own indigenous councils in local communities and states, strives for greater co-ordination, and counsels on matters of executive personnel. This unified approach is made through the Inter-Council Field Department in which the Federal Council shares.

Field Situations

When the functional approach to church co-operation in the community was chosen, it was recognized that a wide variety

in types of co-operative agencies would result. Such we now have. Their number increases steadily with a concurrent broadening in the scope of their work.

State Organizations

- 39 states have inclusive councils of churches (2 in California, northern and southern; 1 for Maryland-Delaware)
- 1 state is in process of organization (Mississippi)
- 2 states have home missions conferences (Nevada, Wyoming)
- 1 state has parallel councils of churches and religious education (Pennsylvania)
- 5 states have councils of church women only (Alabama, Arkansas, Georgia, Louisiana, Texas)

There are 43 additional state councils of church women.

Local Developments

The Santa Monica Bay Area Council of Churches in California, the St. Joseph Council of Churches in Missouri; and the Yonkers Council of Churches, New York, changed from voluntary to paid executive leadership during 1949.

Twenty-seven new councils of churches were established and eighteen centers are considering the organization of a council of churches.

Our directory also lists for the first time the following:

- 63 councils of religious education in Missouri
- 28 councils of religious education in Iowa
- 32 councils of religious education in Minnesota
- 16 councils of religious education in Pennsylvania

There are 1600 ministerial associations and 1600 local councils of church women.

To summarize, there are:

- 214 state, city and county councils with employed executive leadership;
- 624 city and county councils with voluntary leadership;
- 838 state, city and local councils of churches and religious education.

Regional Offices

The work of the Southeastern Inter-Council Office may be described as a fabric woven of different colors, each activity forming one color of the warp used.

The dominant color is provided by the effort to begin new local and state councils of churches. There is reason to hope that provisional organizations can be set up in Georgia, Alabama, and Mississippi during 1950. A primary concern has been to lead recently-organized councils into maturity; executive guidance has been given to the Tennessee Council and the

South Carolina Fellowship, majoring on the United Evangelistic Advance, weekday religious education, and community relations. In Memphis, Nashville, Atlanta, and Mobile there has been an effort to stimulate development of a more inclusive program and engage additional leaders.

Supporting the dominant tone, there has been an emphasis upon the cultivation of community leadership with the ecumenical point of view. Two major events illustrate this: (a) conference of local and state executives in Atlanta, when the agenda consisted entirely of the consideration of elements that make up an adequate program of activities for the inter-church council; (b) leadership retreat for the Mobile Council.

Another color tone came from the request for examples of ongoing council programs. A summary of present activities of all local and state councils was made and distributed to all councils.

The fourth color strand represents a series of activities on behalf of the sponsoring councils: securing spot information, mediating program resources, setting up departmental subject conferences, and arranging staff itineraries. In turn, the Secretary of the Southeastern office served as a regional conference leader for the United Christian Youth Movement, for the Spiritual Life Conferences for Chaplains, for the Blue Ridge Ashram, and for the National Christian Teaching Mission as a director of one mission and as an interpreter of it to 26 communities.

The woof which binds these strands together in a pattern consists of a whole set of elements designed both to cultivate a favorable atmosphere and to provide an understanding of cooperation. These involved the Secretary in numerous addresses before denominational and community groups. One of the most useful experiences in making this approach was the report on the Amsterdam Assembly of the World Council. The Protestant Radio Center, including a completely equipped live voice studio was opened in Atlanta. Very significant was the Second Southeastern Inter-Church Convocation, which drew to Atlanta some 400 responsible church leaders from 21 states, 19 denominations, and two community churches, to consider the theme, "Protestantism Accepts Its Task in The Southeast."

The plan for the Southwestern Inter-Council Office was consummated during 1949. Dr. Harry C. Munro has been chosen as Executive Secretary. He will give executive direction to the work on a part-time basis while continuing as professor of Religious Education at the Brite College of the Bible, Texas Christian University.

The objectives of the Southwestern Inter-Council Office are:

1. To guide state, city and local communities in the development of their own instruments of interdenominational co-operation.
2. To provide a basic program service by which councils, both new and old, may be helped to see the vast possibilities and to lay hold of the rich resources that have been developed out of co-operative experiences generally.
3. To co-operate in interpreting the program resources of the sponsoring national councils so as to make these resources in program and staff more fully available to the churches in the Southwest.
4. To provide a regional listening-post from which the desires and needs of communities in the region may be interpreted to program building agencies in our national councils.

The five sponsoring agencies of the Southwestern Office are the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education, the United Council of Church Women, and the United Stewardship Council.

Field Service

Field service itineraries were issued quarterly for the purpose of acquainting state, city and local councils with the schedules of the national executives. Personal contacts have been made during the year with denominational executives in Massachusetts, Rhode Island, Minnesota, West Virginia, Indiana and Maine concerning the presentation of the work of the Federal Council at the stated meetings of presbyteries, conventions, and conferences. A special effort has been made to enlist the co-operation of Negro churches in support of the United Evangelistic Advance. This included personal conferences with the Negro religious leaders in Cleveland, Chicago, Brooklyn, Washington, New York, and Newark.

The interpretation of the program of the Federal Council to state, city and local councils of churches and denominational conferences was widely emphasized. The following illustrations may be cited: addresses at annual council meetings in Arizona, Northern California, North Carolina, Staten Island, San Francisco, and Kentucky. Presentations were made of the co-operative work which communions carry forward through the Federal Council of Churches to the African Methodist Episcopal Church, an assembly of Protestant Episcopal church leaders in Christian Education, the centennial convention of the Disciples of Christ, the inter-racial camp of the Church of the Brethren, and the Negro Baptist Ministers' Associations of Cleveland and Washington, D. C.

Significant contacts were made with educational institutions during the year, stressing the churches' ecumenical ministry and the relevance of the Christian faith to the needs of our time. These contacts may be illustrated by the following: participation in Religious Emphasis Week at the University of North Carolina, Frances Shimer College, the University of Iowa, North Carolina College, and Lebanon Valley College; serving as Chapel Convocation speaker in Hamline University, Lawrence College, Spellman-Morehouse Colleges, Denison University, and Andover-Newton Theological Seminary. Similar appointments included a Christian Mission at South Dakota State College, Harvard-Yale-Princeton Colloquy on Christian Leadership, Bard College Ashram, and chapel messages at the College of the Pacific and the Berkeley Baptist Divinity School.

Joint Commission on the Urban Church

The work of this Commission under the co-chairmanship of Rev. Jacob Long and Rev. Lincoln Wadsworth, centered in the preparation for the National Convocation on the Urban Church to be held at Columbus, Ohio, January 23-24, 1950, a nationwide conference made up of officially designated representatives of the co-operating communions and councils. The program will represent a careful effort to devise a more adequate Protestant strategy for the better churching of the cities of the nation, and a more effective ministry based upon sound knowledge both of the cities themselves and the role of the churches in our increasingly urban culture.

Answers to such general questions as the following will be sought: What are the criteria of true effectiveness in the urban church? What is the unique function of the church as contrasted with other institutions of community betterment? What regional differentials affect general findings? How does the size of the city affect the matters to be considered?

Under the guidance of Ross W. Sanderson, who served the Joint Commission as Executive Secretary, in preparation for the Convocation, seminars and studies were arranged during the year in Boston, Massachusetts; Indianapolis, Indiana; Erie, Pennsylvania; and Ames, Iowa, supplemented by a wide assembly of field notes and outlines for suggested city self studies.

The findings of the Convocation will be channeled through the Home Missions Congress and shared with the bodies which constituted this Joint Commission, namely, the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education.

Joint Commission on Planning and Adjustment

During the year the Commission, headed by Bishop Lloyd C. Wicke, completed its preparation of sample constitutions for "A Federated Church" and "A United Church." They have been submitted to the Executive Committee for information, and will be presented also to the Home Missions Council and the International Council of Religious Education.

A comity report was prepared by Dr. H. Paul Douglass concerning the field outreach in the area of planning and adjustment. This in turn has been submitted to the Home Missions Congress, to be held in Columbus, Ohio, January 24-27, 1950, and to councils of churches, with the request that consultations be arranged with key leaders with a view to formulating state-wide strategies in comity. The Commission is now formulating a strategy for developing and strengthening comity in every church council throughout the nation, and for enlisting the co-operation of denominational secretaries concerned with urban and rural fields.

"Empowering actions" bearing upon denominational participation and support for the Planning and Adjustment of Local Interchurch Relations have been taken by the General Assembly of the Presbyterian Church, the General Council of the Congregational Christian Churches, the Annual Meeting of the Church of the Brethren, the General Conference of the Methodist Church, and the National Staff of the Northern Baptist Convention. The members of the Commission representing communions which have not formulated such empowering actions to date have been requested to take appropriate steps as early as possible.

The Commission has also urged that theological seminaries include in their curriculum courses on the ecumenical church, with special reference to the history and status of councils of churches as particularly related to the development of comity procedures and practices, the courses to be supplemented by studies in the field of actual situations.

Personnel Service

Personnel service in behalf of staff appointments to state, city and local councils of churches was directed jointly by the Chairman and Secretary of the Staff of the Inter-Council Field Department. A personnel record file of current and prospective executives for councils of churches has been established in New York and Chicago.

Literature

Three new units in the Church Co-operation Series were prepared during 1949, namely, "Christian World Fellowship," "Serving Town and Country Churches Co-operatively," and "Co-operative Work in Race Relations." The Inter-Council Field Department has now in preparation the following additional units in this series: "The Church and Social Welfare," "The United Church Canvass," "Christian Education" and "Stewardship."

Conferences

The Association of Council Secretaries held its annual meeting at Lake Geneva, Wis., June 20-25, 1949. The special lecturer for this annual meeting was Dr. W. E. Garrison of the *Christian Century's* staff.

The lecturer secured for the 1950 Annual Meeting of "ACS" is Dr. Glenn Moore, Executive of the Specially-Designated Presbytery of Los Angeles, Calif.

A New England Regional Staff Conference was held in Springfield, Mass. State Planning Conferences were held in Michigan, Rhode Island, West Virginia, Maine, and for the southeastern region in Atlanta, Ga.

EARL F. ADAMS,
Chairman;

ANSLEY C. MOORE,
Vice-Chairman;

J. QUINTER MILLER,
Executive Secretary;

GEORGE D. KELSEY,
Associate Executive Secretary;

FORREST C. WEIR,
Field Secretary.

CO-OPERATIVE FIELD RESEARCH

The committee is jointly maintained by the Federal Council, the Home Missions Council and the International Council of Religious Education.

Eight projects have been published and presented to the communities concerned during the year, and a ninth is nearing completion. The Metropolitan Pittsburgh Church Study, the Bergen County, N. J., Church Study, and the Study of the Suburban Rural Protestant Churches in Rhode Island were

virtually completed in 1948 but were published this year. Studies of the Upper Connecticut River Valley by Ross W. Sander-son, and the Churches of Erie County, Pa., by Everett L. Perry were carried out and published. A study of the West Virginia Coal Mining Communities, conducted by Mark Rich, with the assistance of field workers provided by denominations in West Virginia, has been completed to the extent of preliminary write-ups of the results in ten communities and the statistical work. A final comprehensive report remains to be finished. All the above were field projects, involving first-hand studies of churches in their communities, and were made at the request and under the sponsorship of state or local councils of churches, which undertake to follow-up the recommendations in their on-going programs.

The Director completed three summary reports authorized for use in the 1950 Urban Church Convocation and Rural Church Congress as follows: Some Protestant Churches in Urban America, Some Protestant Churches in Rural America, and The Comity Report. These were published by the Convocation and Congress, substantially without cost to the committee.

The technical staff consists of the denominational and council research personnel available in New York, and augmented for semi-annual meetings by such leaders as Dr. Samuel Kincheloe and Dr. Murry Leiffer, who have advised on projects and methodology. Three denominations have allocated staff members as project directors without cost to the committee. Dr. John H. Shope, who had worked with the committee for the last two years, has recently become the Director of Research for the Chicago Church Federation.

Projects authorized for 1950, for which preliminary arrangements and staff have been secured, include a study of the churches of Wilmington, Del., a study of the urban churches of Rhode Island, supplementing the suburban and rural study of the present year, a survey of the Columbia River Basin, Wash., and a study of the Grinnell, Ia., community.

The officers of the committee have informally collaborated with representatives of other research interests which will be combined in the new National Council of the Churches of Christ in the United States of America and have been given representation on a committee to recommend arrangements for research in the new National Council.

J. QUINTER MILLER, *Chairman*;
H. PAUL DOUGLASS, *Director*.

EVANGELISM

The churches of America are on a rising tide of evangelism. There is a new interest and concern for this central task. One of the most heartening things happening today is the work of lay men and women in witnessing for Christ and their readiness to share their faith and experience. Each denomination is selecting and training its lay forces to confront men and women personally with Jesus Christ and seek a decision. The new note being sounded today is *more* disciples and *better* disciples.

This has been a year of remarkable co-operation between the denominational Commissions on Evangelism and the Department of Evangelism of the Federal Council of Churches. There is a significant spirit of unity manifested in all the meetings and in the united program that is most inspiring.

The Department submits this abbreviated report, with thanksgiving to God for His blessings on this work and with deep appreciation for the many friends of the Department who have given so unselfishly of their time and money in order to make its fellowship and work possible.

The membership of the Department for the first year of this biennium of the Federal Council was 195. Three meetings are held annually. The following are the members of the staff who served in the Department during 1949—Jesse M. Bader, H. H. McConnell, James L. Stoner, Harry H. Kalas and Edward W. Gebhard.

United Evangelistic Advance

One of the greatest co-operative evangelistic movements of Protestantism was begun on October 2 of this year. It is called the United Evangelistic Advance. It will continue for 15 months, through December 31, 1950. The denominational Secretaries of Evangelism—48 in number representing 38 denominations—held meetings over a period of two years in order to work out a common challenging program of evangelism on which all could work together.

The Advance was launched on World Communion Sunday, October 2, over two radio networks with special messages and music. The aims of the Advance are five in number:

The spiritual renewal of the ministry and membership of the churches.

The reaching and winning of the vast unchurched multitudes of the nation for Christ and His Church through every worthy means and method.

The careful instruction and assimilation of every new member who is brought into the membership of the churches.

The enlisting of all members who have moved to new communities and have failed to identify themselves with any local church where they now live.

The vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, politics and in all other human relationships in order that these new persons may in turn produce a more Christian society.

During the Advance some special programs will be carried forward—

1. National Christian Teaching Missions are to be held during the 15 months in 100 communities. An aspect of this eight-day Mission is the taking of a religious census on Sunday afternoon.
2. Visitation Evangelism in at least 100 communities is to be conducted unitedly under the sponsorship of the Department.
3. University Christian Missions are to be held on 50 college and university campuses during the 15 months by the Department.
4. Preaching Missions will be held in many communities of the nation by teams of speakers.

The Advance is placing emphasis on six special seasons of ingathering—World Communion Day, 1949; Christmas, 1949; Easter, 1950; World Communion Day, 1950; and Christmas, 1950. Each of these seasons is to be made a special climax.

Co-operating with the Department and the denominations are many ministerial associations, councils of churches and interdenominational agencies. At the end of this year the Advance had gathered considerable momentum which gives hope for a great year of Evangelism in 1950.

University Christian Mission

The Department began the University Christian Mission in 1938. A group of competent speakers is selected and invited to visit a campus for one week—Sunday to Thursday inclusive.

The National Committee is composed of 30 members, representing the United Student Christian Council and the Department of Evangelism. James L. Stoner is the National Director. The Department finances the Missions and is responsible for their administration.

During the past year, Missions have been held on the following campuses:

Kentucky State College, Frankfort, Ky.; Whitman College, Walla Walla, Wash.; Miami University, Oxford, Ohio; Marshall College, Huntington, W. Va.; Northwestern State College, Natchitoches, La.; University of Florida, Gainesville, Fla.; Oklahoma A. & M. College, Stillwater, Okla.; Langston University, Langston, Okla.; University of Michigan, Ann Arbor, Mich.; University of Pittsburgh, Pittsburgh, Pa.; New York University, New York, N. Y.; Northwest

Missouri State Teachers College, Maryville, Mo.; Kansas State College, Manhattan, Kan.; Western Carolina Teachers College, Cullowhee, N. C.; Morningside College, Sioux City, Iowa; Pacific University, Forest Grove, Ore.; Purdue University, Lafayette, Ind.; Southwestern Louisiana Institute, Lafayette, La.; South Dakota State College, Brookings, S. D.; Drake University, Des Moines, Iowa; Western Reserve University, Cleveland, Ohio; Schaufler College, Cleveland, Ohio; Cleveland College, Cleveland, Ohio; Illinois State Normal University, Normal, Illinois; University of Virginia, Charlottesville, Va.; A. M. N. College, Pine Bluff, Ark.

In addition to the preparation for and the holding of Missions on the above campuses, a valuable advisory service is rendered those campuses which desire to conduct their own Missions. This is done through literature, personal visits to the campuses, recommendation of speakers and helping to work out local programs.

National Christian Teaching Mission

This is a co-operative enterprise in which the International Council of Religious Education and the Department of Evangelism of the Federal Council share equally. Harry H. Kalas is the National Director and Edward H. Gebhard served, beginning June 1, as the Associate Director.

The Teaching Missions are held for eight days each. The participating congregations invite guest leaders from their respective denominations to help conduct the program. On the Sunday afternoon of the Mission, a religious census is taken of the entire community. This census gives every congregation a "responsibility list" of the unreached of its community. During the Mission a daily program of educational evangelism is carried on with Church School teachers and pastors. Each Mission is followed by a program of enlargement in every participating congregation, which seeks to reach, teach, win and hold those who have been discovered in the Mission.

During the year, Missions have been held by the National Committee in the following communities:—

Kingsport, Tenn.
Boulder, Colo.
Springfield, Ill.
Sioux Falls, S. D.
Saginaw, Mich.
Van Nuys, Calif.
Riverside, Calif.
Pasadena, Calif.
Youngstown, Ohio
Jasper County, Iowa
Paris, Ill.
Washington, Iowa

Bloomfield, Iowa
Atlantic, Iowa
Shamokin, Pa.
Grand Forks, N. D.
Mid-Columbia, Wash.
Denver, Colo.
Hoquiam, Wash.
Mansfield, Ohio
Uniontown, Pa.
Ashland, Ohio
Delaware County (Muncie) Ind.

The last eleven Missions were held after September 15 and involved 244 churches with 167 guest leaders. Over 19,700 lay men and women participated directly and about 100,000 new children and adults, not in touch with any congregation, were visited following the census. These Missions were held in communities with a population numbering from 2500 to 2,000,000.

Visitation Evangelism

It is increasingly difficult in these hectic modern times to get persons who are not church members to go to church. If this group, and there are millions in it, are ever to hear the Christian message or be confronted with Jesus Christ as Saviour and Lord, lay men and women must do it.

The Department of Evangelism has as one of the major parts of its program, an emphasis on lay evangelism. It is called *Home Visitation Evangelism*. While this work is carried on denominationally, yet many churches in a local community desire to do it together and seek the help of the Federal Council. Many united programs of Visitation Evangelism have been conducted during the year by the Department in the following places—

Dennison, Ohio
Ottawa, Can.
Montreal, Can.
Winchester, Va.
Fort Wayne, Ind.
Great Bend, Kan.
Malden, Mass.
Albany, N. Y.
Danbury, Conn.
Flint, Mich.
Sitka, Alaska
Watertown, N. Y.

Richland, Pasco and Kennewick,
Wash.
Tacoma, Wash.
Great Falls, Mont.
Colorado Springs, Colo.
Yakima, Wash.
St. Louis, Mo.
Elmira, N. Y.
Amsterdam, N. Y.
Topeka, Kan.
Los Alamos, N. M.
Rochester, N. Y.

Evangelism Institutes were held in: Delhi, N. Y., New Castle, Pa.; Buffalo, N. Y., and Cincinnati, Ohio. Kansas Regional Conventions were participated in by H. H. McConnell in Iola, Manhattan, Newton, Hays and Dodge City.

The Department is indebted to the following men for their help in leading some of the above programs of Visitation Evangelism:—Albert Ashley, Indianapolis, Ind.; Guy H. Black, Hollywood, Fla.; John E. Simpson, Oak Park, Ill.; Elroy Shikles, Everett, Wash.; Dawson Bryan, Nashville, Tenn.; William Meyer, Rochester, N. Y.; John S. Harker, Hamilton, Ohio; Gordon Schroeder, Lincoln, Nebr.

Preaching Missions

Since 1936, when he has been in America, E. Stanley Jones has held Preaching Missions under the sponsorship of this Department. These Missions are scheduled and prepared for under its direction. Only about a half of the invitations can be accepted which come to the Department of Evangelism for his services from the many communities over the nation.

These Missions begin on a Sunday and conclude on a Friday evening. Dr. Jones carries three major speaking appointments daily, not counting radio. These Missions are evangelistic in purpose and character, seeking to reach ministers, public schools, luncheon clubs, labor unions, etc.

Missions were planned by the Department and held by Dr. Jones in the following communities during this autumn:

Danbury, Conn.
Malden, Mass.
Elmira, N. Y.
Watertown, N. Y.
Flint, Mich.

Great Falls, Mont.
Yakima, Wash.
Richland, Wash.
Tacoma, Wash.
Colorado Springs, Colo.

The Department has co-operated in the planning of Preaching Missions and the securing of speakers in Tulsa, Memphis and Aurora, Ill.

World Communion Sunday

This year was the tenth anniversary for the observance of World Communion Sunday across the world. In many ways, it was the best in interest, attendance and denominational participation. Until such time as the World Council of Churches may assume responsibility for this annual observance, the Department, with the co-operation of the International Missionary Council, is continuing to provide literature, formulate plans and give necessary direction to the observance.

Eleven pieces of literature were prepared this year and made available to the churches. The mailings totaled approximately 2,695,000 pieces.

Reformation Sunday Observance

The Executive Committee of the Council instructed the Department of Evangelism to plan for and promote the observance of Reformation Sunday, October 31. The Department was asked to assume responsibility for this observance in 1948. In 1948, the number of interdenominational observances increased from six to 66. This year (1949) the Department received reports from 131 communities. The attendance this year ranged

from 600-15,000. The Commission on Worship of the Council prepared an Order of Service for use in these united services. Many of the best known speakers of the churches participated on the program in these many services, which presented to the communities a united witness to the central principles of the Reformation.

Chaplains' Spiritual Life Conferences

In co-operation with Chaplain Charles I. Carpenter, Chief of Chaplains of the Air Forces, the Department held a series of five area conferences for Chaplains last June, with a total attendance of 172.

The places where these five conferences were held and the attendance at each place is as follows:

Hartford Theological Seminary, Hartford, Conn. . .	35
Emory University, Atlanta, Ga.	31
Southern Methodist University, Dallas, Tex.	48
Nebraska Wesleyan University, Lincoln, Nebr. . .	27
Pacific School of Religion, Berkeley, Calif.	31

Each conference began on a Tuesday noon and continued until the following Thursday noon. Four civilian speakers participated on the program in each place. Another series of six area conferences will be held in June, 1950.

American Christian Ashram

The term "Ashram" comes from India. Its American equivalent, as it is used by the churches and with a Christian content is, "Conference-Retreat." The Department of Evangelism began these Ashrams in 1940 and each summer since during the months of July and August, it has conducted four or five. Each Ashram is from eight to ten days in length.

This year five were held in the following places during July and August:

Bard College, Annandale-on-Hudson, N. Y.
The Bible Institute Camp at Green Lake, Wis.
Green Mountain Junior College, Poultney, Vt.
Y. M. C. A. Camp, Blue Ridge, N. C.
Camp Sierra, near Fresno, Calif.

The Green Mountain Ashram was restricted to families with an age limit of 45. There were 44 children present. Since parents are encouraged to bring their children with them to the Ashrams, Daily Vacation Bible Schools are provided with competent leaders. C. Newman Hogle, who has the Chair of Home and Family Life at New York University, served on the faculty at Green Mountain and was unstinted in his praise of

this Ashram and what it accomplished for young married people and their children.

Those who served on the faculty in the Ashrams this year were E. Stanley Jones, India; John Biegeleisen, Eden Seminary, Webster Groves, Mo.; Chester Warren Quimby, Cornell College, Mt. Vernon, Iowa; John W. Bailey, Baptist Divinity School, Berkeley, Calif.; Margaret Applegarth, World Council of Churches, New York; Forrest C. Weir, Intercouncil Office, Atlanta, Ga.; George Kelsey, Federal Council of Churches, New York; C. Newman Hogle, New York University, New York; Anna Mow, Bethany Biblical Seminary, Chicago, Ill., and Donald F. West, minister of the First Christian Church, Oakland, Calif.

G. Byron Deshler of Pasadena, Calif., served as Director of the Camp Sierra Ashram and H. H. McConnell of the Department's staff served as Director in the other four. These Ashrams are self sustaining.

Prison Mission

For the past five years the Department has been invited to co-operate in the holding of a Mission at Napanoch, N. Y., in the prison there. The speaker each year has been George E. Schnabel, pastor of the Albright Memorial Church in Washington, D. C. In the first Mission, a Church of Christ in Prison was organized which has been in existence ever since. In the Mission this year, the total attendance for the week at all services was over 4000. Dr. Schnabel personally interviewed 64 prisoners and 44 were received into the membership of the church. The chaplain of the institution is Francis E. McGuire and the Superintendent is Thomas J. Hanlon.

Literature

During the year the Department has sold and distributed a considerable amount of literature. Payments were received amounting to \$33,681.50. Some of the literature which was prepared and sold is as follows—

Week of Prayer—The author of this splendid booklet was Lloyd E. Foster, pastor of Old First Church, Newark, N. J. The theme for the week was, "The Dynamic Leadership of the Holy Spirit." Many churches in a number of communities across the nation observed the week interdenominationally. Over 50,000 copies were sold.

Fellowship of Prayer—This was the 31st year for this Lenten Devotional booklet, which is prepared and distributed in co-operation with the Commission on Evangelism and the Devotional Life of the Congregational Christian Churches. The author was George Gibson of Boston. 175,000 copies were sold by the Department and orders

for about 20,000 copies were turned back to the senders unfilled due to the inability to secure additional copies from the printer. Some 200 newspapers printed the daily devotional material.

Many new leaflets were printed during the year which have had a wide sale. There was a greater demand than heretofore for materials for World Communion Sunday, Church Attendance and Reformation Sunday.

EDWIN T. DAHLBERG,
Chairman;

JESSE M. BADER,
Executive Secretary.

CHRISTIAN SOCIAL RELATIONS

The Department of Christian Social Relations is the instrument through which the churches of the Federal Council cooperate in community problems of vital concern to all. The importance of developing a clearer and more effective Protestant policy with reference to social work and social welfare is very urgent. There is a growing concern throughout the churches over the increasing secularization of social welfare services. Thoughtful churchmen are convinced that the Church, which was the originator of most modern social work, must exercise a more vigorous leadership in this field.

The growing concern is illustrated by the fact that today there are eleven national communions which have organized departments of social service, social welfare or social education and action, with professional staffs. Parallel with this development has been the growth of departments of social welfare in local councils of churches, many of which now have competent leadership.

The primary function of the Federal Council's Department of Christian Social Relations is to serve both the denominations and the churches in local communities as a clearing house and a center of co-operation in the field of social work and social welfare. One of its major interests is to bring the secular agencies in the community to a greater appreciation of the contribution that religion has to make to social welfare. In this connection, the Department functions as a liaison between the Protestant forces as a co-operating group and the secular agencies as a group, helping them to keep in touch with each other and to understand each other's point of view.

The Department sponsors the annual meeting of the Church Conference of Social Work, which took place in Cleveland in June, 1949. This is held concurrently with the National Con-

ference of Social Work for the purpose of providing a program which deals specifically with some of the problems that are of direct concern to the churches and their welfare agencies.

In three other national conferences of 1949, the Department co-operated in the planning and represented the Protestant group:

1. Conference on Child Welfare. In anticipation of the Mid-Century White House Conference on Child Welfare, the Federal Council's Department joined with the Home Missions Council, the International Council of Religious Education and the United Council of Church Women, in organizing a conference in Columbus, Ohio, in October, for the purpose of strengthening the contribution which Protestantism might make to the White House program. Important findings were compiled and published under the title, "The Nation's Children, The Churches' Responsibility."
2. National Conference on Citizenship. For the fourth conference of this kind, held under governmental auspices in May, 1949, the Secretary of the Federal Council's Department served on the Planning Committee.
3. National Recreation Congress. The Secretary of the Department was the Chairman of one of the important discussion groups at this congress held in September.

The Department has given considerable time in helping to strengthen Protestant relations with the National Commission on Children and Youth, which is sponsored by the Children's Bureau in the Federal Security Agency and which is planning for the Mid-Century White House Conference. Both the Chairman and the Secretary of the Federal Council's Department are members of the National Committee which is responsible for the White House Conference, and the Secretary of the Department is a member of the Executive Committee of the White House Conference.

Another significant point of contact with governmental activity in the field of social welfare is the National Health Association. The Secretary of the Federal Council's Department is a member of the Executive Committee.

The voluntary agencies of social welfare with which the Department maintains active connection are varied and numerous. They include the National Social Welfare Assembly an overall co-operating agency including such organizations as the American Association of Social Workers, National Catholic Charities, Jewish Welfare Board, and the Federal Council's Department.

Other important organizations with which the Department's relations are significant are the National Conference of Social Work and the American Social Hygiene Association.

In 1948, a National Conference on Protestant Homes for the Aged was held which proved to be so valuable to those who have responsibility in this field that a Continuing Committee was created of which the Secretary of the Department was asked to serve as the temporary executive. He has, therefore, given much attention during 1949 to the preparations for the Second National Conference on Protestant Homes for the Aged, which is to be held in Chicago in March, 1950.

An important publication of the year was the pamphlet, "How One City Church Serves a Changed Neighborhood," by Rev. John W. Rustin minister of the Mount Vernon Place Methodist Church, Washington, D. C. This is a record of the practical ways in which a downtown church has adapted itself effectively to new social conditions, and is very suggestive to other congregations facing similar problems.

Publications which are now in process of preparation to be published in the coming months:

1. "Religion and Social Work."
2. "Protestant Social Work."
3. Survey of Church Welfare Agencies.

To summarize, the main emphases of the year have been three fold:

1. Public interpretation of the concern of the churches for the social welfare of the people.
2. Providing an articulate voice for co-operative Protestantism in relation to all planning for social welfare in both the local community and the national life.
3. Working with the responsible agencies of the denominations in raising the standards of social work.

SHELBY HARRISON,
Chairman;

BEVERLEY M. BOYD,
Executive Secretary.

THE CHURCH AND ECONOMIC LIFE

During 1949 the Department launched several new projects. Church and Economic Life Week was observed for the first time; it focussed its emphasis on the local church and the local community. Further, in co-operation with the Department, the University of Chicago held its first Summer School for Ministers on the Church and Economic Life; twenty-five ministers attended for a five-week term of classroom and field work which was part of the University's summer program. Again, the first issue of *Notes* appeared in February; this is an occasional pub-

lication with information and suggestions for programs by councils of churches and local churches. Furthermore, a three-year study project was begun with a special grant.

The last months of the year were spent largely in preparation for the second National Study Conference on the Church and Economic Life to be held in Detroit early the following year. Special committees prepared papers on the four agenda topics to be discussed by the delegates. By the end of the year each committee had met twice and the papers were all but complete.

Conferences

The year has also seen church conferences and meetings which are a part of the continuing impact of the earlier national conference in Pittsburgh in 1947. In St. Louis, Indianapolis, and the Twin Cities, week-end conferences on the church and economic life were held, sponsored by councils of churches and attended by church people from the ranks of business and labor, consumers, and the professions, as well as ministers. For the third consecutive year Buffalo and Cincinnati held such conferences and Cleveland had plans well advanced for its coming third conference.

The Department brought together an average of thirty church leaders—executives of denominations and councils of churches, local pastors, and lay leaders—for two-day seminars in connection with the annual meetings of the American Federation of Labor, the Congress of Industrial Organizations, the National Association of Manufacturers, the American Economics Association, and the National Council of Farmer Co-operatives. Members of the seminars attended official sessions and at mealtime met with such leaders in these national organizations as Jack Kroll, National Director, PAC-CIO; Noel Sargent, Secretary, National Association of Manufacturers; Dr. George Leland Bach, Carnegie Institute of Technology; Harry G. Specht, Vice-President, Eastwood-Nealley Corporation; Arnold Zander, President, State, County and Municipal Employees Union (A. F. L.); and Howard A. Cowden, President, Central Co-operative Wholesale. These speakers discussed the nature and program of their organization, the contribution of the movement which it represents to world peace and economic welfare, and ways by which it and the churches may co-operate in building better communities.

Long-Term Study

This year saw the beginning of a special study, to continue for three years, on the relation of economics to ethics, under

a grant from the Rockefeller Foundation. The Department set up a study committee under the chairmanship of Charles P. Taft. It engaged a special staff consisting of a part-time chief economic consultant and a full-time director of study. This initial year has consisted largely in formulating the purpose and subject matter of the study, in defining particular aspects to be stressed and in consulting with leading authorities. At one time a group of theologians, broadly representative of the denominations, and at another time a group of economists drawn from the universities, labor organizations and industry were brought together to evaluate an early formulation of the study project.

The international aspect of the churches' relation to economic life has received attention in the Department program. The Department was responsible for much of the schedule of two visiting German pastors particularly interested in the Church and organized labor; these pastors were members of a larger group sent to this country by the American Military Government for a two-months visit. The Department arranged interviews and meetings for them with church, labor, and other leaders in New York, Washington, Chicago, and Detroit. Also a special luncheon was arranged by the Department for the Honorable Skeffington-Lodge, MP, leader of a group of Christian members of the Labor Party in Parliament.

Many-Sided Contacts

The Department is actively co-operating with the Study Department of the World Council of Churches. The Executive Secretary attended a conference and meeting in England in July of the Study Department where the latter's program on "Christian Action in Society" was formulated. In the fall he met in Pawling, N. Y., with the committee that is responsible for this program in the United States. The Department, especially through its Study Committee, is to provide a major element in the contribution of the American churches to the ecumenical study on the "Responsible Society."

The year has seen growth in the relationships and spirit of the members of the Department. Themselves church leaders, they are also leaders in economic life, nationally and regionally. Among them are college presidents, vice-presidents of leading industrial corporations, presidents of international labor unions, executives of industrial and management associations, officers of national and state farm organizations, economists in leading universities, a member of the FAO staff, an executive of the Co-operative League of the U. S. A., the head of a theological seminary, lawyers and others.

Working together over a long period of time, these members have agreed upon a number of statements in addition to the annual Labor Sunday Message. One of these is "Economic Life: U. S. A.," a description of what it is and how it works; another, "The Church Looks at Industrial Relations," was adopted by the Executive Committee of the Federal Council.

Other publications of the Department include "The Churches Deal with Economic Issues," by the Executive Secretary, and "The Protestant Church and the Middle Class," by Waldo Beach, a reprint of an article from a denominational periodical.

Through its secretaries the Department has spoken at or conferred with a number of groups. Among these are the Presbyterian Institute of Industrial Relations, the Board of Directors of the Labor School of the Protestant Council of the City of New York, and denominational committees on the church and economic life; others have been a Labor Sunday vesper service, week-end conferences on the church and economic life, a state-wide observance of Labor Day by a state labor union, a meeting on the church and co-operatives, a religious emphasis week on a state university campus, and annual meetings of international labor organizations. The Executive Secretary has addressed ministerial associations, laymen's groups, and church meetings on such topics as, "The Church Deals with Economic Issues," "The Church Looks at Industrial Relations," and "Responsibilities of Christians in Economic Life."

ARTHUR S. FLEMMING,
Chairman;

CAMERON P. HALL,
Executive Secretary.

MARRIAGE AND THE HOME

The Commission on Marriage and the Home has had five meetings during 1949, all well attended. The interests of the Commission have been carried forward in its program with denominational boards of education in family life, councils of churches, local churches and many other groups. At the same time there has been a co-operative relationship with other organizations working in the field of family life, especially the National Council on Family Relations, the Christian Home Committee of the Foreign Missions Conference, the Tri-State Conference on Family Relations, the Inter-Agency Child Welfare Committee, Parent-Teacher Associations, the National Social Welfare Assembly, the National Education-Recreation Council, the American Social Hygiene Association, the American Asso-

ciation of Marriage Counselors and, to a limited extent, with the World Council of Churches, especially in its planning for a world conference on family life to be held in Celigny, Switzerland, March 16-24, 1950.

There have also been other contacts with family life movements in other lands. Inquiries have come from various countries about the family life program in the churches of the United States. Material has been sent to some of them.

Our literature is used widely in the family life movement. Early in 1949 there was a second edition of the booklet, *Pastoral Counseling in Family Relationships*, of which 10,000 copies were sold in the first 13 months after its publication in 1948. The second edition also is going well.

New editions also were required of the pamphlets "Christian Marriage" and "Your First Week Together." A pamphlet, "Marriage Needs God," was published. Some new leaflets were put out. The leaflet "Here I Am" for new parents, by Rev. Gordon Schroeder, a member of the Commission, has been warmly welcomed. Another leaflet on the "Father's Role in the Emotional Development of the Child" by Jean Thompson, M. D., psychiatrist, and a member of the Commission, has been prepared for publication.

Late in the year we published material on which the Commission worked with Professor Muriel Streibert Curtis, the author and a Commission member, in a project called "Christianity Begins at Home." The purpose of this is to aid families in religious growth and in the religious training of their children in the midst of everyday experiences of family life. The Committee has also worked on a new plan for premarital counseling with our member Rev. James R. Hine, the author. This embodies suggestions for ministers as to their procedure in premarital counseling. It offers tests, rating schedules and aids in interpretation of marriage for prospective brides and grooms.

A new edition of the Secretary's book, "Harmony in Marriage" for brides and grooms came out in 1949. Its publishers, the Round Table Press, reported that 316,375 copies of the first edition had been sold over a period of 10 years. Also a fifth edition of the Secretary's book, "Beatitudes for the Family," was brought out by the Hearthside Press in the fall of 1949. This has been widely used in family life programs and has been quoted in study courses, devotional programs, magazines and church bulletins. Royalties from the Secretary's books have all been devoted to the budget of the Commission.

A brief report of the Secretary's field work will give a picture of that part of the service which the Commission renders.

Many members of the Commission are constantly carrying on most significant field programs. What is mentioned here as a sample of field activity could be multiplied many times to indicate the total service rendered by the Commission.

In January the Secretary served in a County Extension Service program on Long Island and a Sex Education Conference in New York. Also in January pastors' and parents' conferences were held in five cities of Canada and an address was given in Toronto at the Annual Meeting of the Ontario Religious Education Council.

After a brief planning conference in Chicago at the beginning of February, the scene was changed to Portland, Ore., for the Oregon meeting on National Social Hygiene Day and for a series of conferences with ministers, local Social Hygiene Associations, service clubs and local churches. On this trip groups of students were met in college assembly and other sessions in Oregon State College, Willamette University, Pacific University and Multnomah College. Addresses were given to the Salem Chamber of Commerce and the Portland City Club. A meeting splendidly attended by the ministers in Portland was devoted to pastoral counseling in family relationships.

A little later the Secretary conducted a conference with ministers in Washington, D. C., on Pastoral Counseling in Family Relationships. At an Intercollegiate Student Conference held at Vassar he conducted the discussion conferences of the section on preparation for marriage. In Manchester College, Indiana, he worked in a two-day conference on Family Life in which the entire student body was reached. An extra day was needed for personal conferences with a large number of students and others who wished to talk about individual problems. Other college meetings held were at Brooklyn College; Teachers College, Columbia University; St. Petersburg College, St. Petersburg, Fla.; La Grange College, La Grange, Ga.; Columbia University; Union Theological Seminary and Wagner College.

The secretary met with the ministers and community leaders at Erie, Pennsylvania, in sessions devoted to the family life program and counseling in family relationships. Similarly, he met with church leaders in Catskill, N. Y., and with the ministers in that section of the Hudson River territory.

In April a field trip to Florida and Georgia was begun. In St. Petersburg, Fla., meetings were held with selected leaders in anticipation of Family Week and during Family Week with a large number of church groups, high school assembly groups, and service clubs. A ten-day series of a wide diversity of meetings in St. Petersburg and vicinity was followed by a three-day

series at La Grange, Ga., three sessions being held with ministers and other community leaders and three public union services held in the evening in the First Presbyterian Church, and service clubs also having been addressed.

During August, the Secretary served with the New York East Methodist Adult Conference at Shelter Island, N. Y., in a Baptist Young Adult Assembly for Rhode Island and Massachusetts at Block Island, R. I., and at the Northern New England School of Religious Education, at Durham, N. H.

In October the Commission participated in a joint meeting with the Intercouncil Committee on Christian Family Life and the Committee on Religious Education of Adults of the International Council, at Green Lake, Wis. Subsequent conferences were at the New York State Baptist Convention in Watertown, N. Y.; the Protestant Conference on Child Welfare at Columbus, Ohio, with ministers, parents and community leaders in Ottawa and Cornwall, Can.; a Layman's Mission at Faison, N. C., and a conference at Hope College, Mich. Numerous addresses were given in New York and vicinity.

During the year numbers of ministers, educators, students and writers came to the office for consultation, in addition to contact with all parts of the country through correspondence. Personal counseling also is a part of the work. Numerous articles, reviews and other writings have been contributed by the Secretary.

HUGH D. DARSIE, *Chairman*;

L. FOSTER WOOD, *Executive Secretary*.

RACE RELATIONS

At its Biennial Meeting in December, 1948, the Federal Council of Churches adopted an official statement of policy entitled, "The Churches and Human Rights," which reaffirmed the Council's earlier renunciation of segregation and defined the basic personal, social, economic and political rights to which, in the Christian view, every individual is entitled. Designated as one of "the strongest affirmations of human rights," the statement was given a prominent place in both the religious and secular press of the nation.

The Department of Race Relations sent information on civil rights and Indian Affairs bills to the denominations and church councils as well as to local church and community organizations. Testimony was given before the House Committee on Labor and Education in favor of enactment of a national fair employment practices law. Also testimony in favor of the elimination of segregation in the armed services was filed with the

President's Committee on Equality of Treatment and Opportunity in the Armed Services. Memoranda have been sent to members of the House of Representatives and the Senate and to governmental administrators regarding such issues as support of fair employment practices in governmental employment, support of the principle eliminating oriental exclusion from immigration laws, restoration of funds for Navajo Schools which had been deleted from the deficiency bill, and Navajo-Hopi Rehabilitation.

At the request of the Department of Race Relations, the Council's Executive Committee voted on May 16 to permit the filing of briefs as a friend of the Court (*amicus curiae*) in cases before the United States Supreme Court, involving the application of principles to which the Council is officially committed, provided that the brief be submitted to the Executive Committee for approval in advance of presentation to the Court. Provisions were made for denominations represented in the Executive Committee to abstain from joining in such a brief, if they regard it inappropriate.

On the basis of this action and on the recommendation of the Department of Race Relations, the Council's Executive Committee, at its September 20th meeting, voted to file a brief *amicus curiae* in the United States Supreme Court setting forth the Council's position on segregation, in support of a plaintiff seeking equality of opportunity in higher education. The case involved the effort of Heman Sweatt to enter the University of Texas Law School. The Court received the brief for consideration by granting the motion for permission to file it. The writ of certiorari was granted and when the case is heard by the Court the material in the brief will be considered by the Court.

Race Relations Sunday

The 27th Annual Observance of Race Relations Sunday, February 13, 1949, carried as its theme "Brotherhood—Basis for Peace." The Message was prepared by Dr. William Stuart Nelson of Howard University. Requests for race relations literature were received from communities in 44 states, with a circulation of approximately 130,000 pieces among churches, colleges, schools, community study groups, etc. A large number of daily newspapers and most of the religious press carried the Annual Message. Spot announcements on the observance were used 1100 times by 140 radio stations in 40 states.

Educational Projects

Clinics on the Church and Race have been conducted in Washington, D. C., and Akron, Ohio. The Department of Race

Relations has co-operated in various social education and action projects with six national organizations and six denominations. The Secretaries have participated as leaders in 30 conferences as representatives of the Department of Race Relations. Visits of one to three days have been made to 18 state and city councils of churches for the planning and execution of programs in race relations.

The Department of Race Relations serves as a clearing-house for information and counsel on interracial problems. In response to about 600 requests the Department made available information on bibliography and audio-visual aids; advice on building programs to be carried out by local organizations; source materials on various aspects of race relations; aid in securing speakers; advice on how to handle rumors involving race; counsel on the preparation and circulation of literature on race relations; counsel with individuals of racial minorities on such problems as employment and vocational choice; selection of the proper educational institution for training, often involving referral to the proper service agencies.

The Second Annual Retreat for Denominational and Interdenominational Race Relations Secretaries was held under the auspices of the Department of Race Relations at Seabury House, Greenwich, Conn., June 3 and 4, 1949. Twenty-three persons, representing 10 denominations, 3 church councils, the United Council of Church Women, the Y. M. C. A. and the Y. W. C. A., were present. The purpose of the Retreat is the development of race relations programs on a co-operative basis. This year, the membership of the Retreat authorized the appointment of an Interdenominational Committee on Co-operative Work in Race Relations to carry on the work of the Retreat between annual sessions.

A state-wide workshop on Education for Brotherhood was held at Salisbury, N. C., at which 60 leaders from 30 different local communities studied various techniques for improving race relations in the local community.

The Interdenominational Institute on Racial and Cultural Relations held at Lincoln University (Pa.) August 8-12, 1949, was initiated by the Department of Race Relations and the Institute on Racial and Cultural Relations of the Presbyterian Church, U. S. A. Eleven denominations and six church councils co-operated in the promotion and support of the project by sending 50 representatives. The Institute serves as a laboratory for learning methods and techniques which can be used to improve race relations in the local community and for developing inclusive churches and church-related institutions.

Publications

The Department has distributed about 250,000 pieces of literature to its constituency during the past twelve months, covering the following items:

Interracial News Service, a bi-monthly digest of race relations in the news.

The Churches and Human Rights, an official statement of the Federal Council of Churches.

The Christian Citizen and Civil Rights, a guide for analysis, study and action in local communities based on the Report of the President's Committee on Civil Rights.

Brotherhood—Basis for Peace, a packet of materials for Race Relations Sunday.

Program Service Memorandum, a mimeographed document containing information on current problems and legislation affecting minority groups, program suggestions and suggested reading.

Forthcoming publications include:

Make Brotherhood Real, a packet of materials for the observance of Race Relations Sunday, February 12, 1950.

A Manual for Co-operative Work in Race Relations which deals with the organization, administration, and program of race relations and is designed for state and city councils of churches.

Objectives for 1950

1. Continuation of the Retreat for Race Relations Secretaries working with denominational and interdenominational organizations, with special emphasis on the development of the Interdenominational Committee for Co-operative Work in Race Relations.

2. Further development of the Interdenominational Institute on Racial and Cultural Relations at Lincoln University, Pa., and the establishment of a second Institute in the Midwest.

3. The development of student exchanges between Negro and white colleges as a means of aiding church-related educational institutions to achieve racially inclusive student bodies.

4. Publication of "A Manual for Co-operative Work in Race Relations" for use of race relations committees of the state and city church councils and intensive work with them in the implementation of the material on organization, administration and program contained in the manual.

5. Continued promotion of clinics on the church and race in co-operation with local church councils.

6. Continuation of the plan of consultative services to denominations in the planning and execution of programs.

7. Continued co-operation with religious, civic, and national agencies in seeking fair governmental legislation and administration with especial emphasis on fair employment practices legislation and legislation for Indian rights.

JOHN H. IVES, *Chairman*;
CLEO W. BLACKBURN, *Co-Chairman*;
J. OSCAR LEE, *Executive Secretary*;
THOMAS C. ALLEN, *Co-Secretary*.

INTERNATIONAL JUSTICE AND GOODWILL

The major undertaking of the Department during the early part of 1949 was the preparation for the Third National Study Conference on the Churches and World Order, which met in Cleveland, Ohio, March 8-11. The Department at its meeting on January 13, reviewed in detail the plans for the Conference, and made several modifications in the procedure to be followed. A steering committee was authorized, to arrange the program and to correlate the work of the five preparatory committees. These Committees met frequently to outline and review the background papers for the Conference.

Committee 1 examined the guiding principles enunciated at the earlier national study conferences.

Committee 2 evaluated the achievements and weaknesses of the United Nations and the record of American policy in this connection.

Committee 3 reviewed current issues in Soviet-Western relations, the development of the European Recovery Program, and proposals for a North Atlantic Security Pact.

Committee 4 summarized factors in the present situation of Far Eastern countries, as a basis for understanding and policy recommendations.

Committee 5 reviewed resources for Christian education and action in the field of world order.

The Department is indebted to many leaders for unstinting help in the preparation of these background documents. The papers were sent in advance of the conference to the 440 delegates appointed by 34 communions, 15 allied religious bodies, 24 state councils of churches and 54 city councils. The representative character of the conference is also evidenced by the fact that the delegates came from 35 states. While the lay representation (approximately 40 per cent) was not as large as hoped for, the conference compared favorably with earlier conferences in this respect.

The Third National Study Conference

The initial sessions were devoted to presentation of issues by John Foster Dulles, Walter M. Horton, Francis B. Sayre, G. Bromley Oxnam, Mrs. Leslie E. Swain, Howard Y. McClusky, and Reinhold Niebuhr. The opening day was also marked by an impressive procession to the Old Stone Church, in which the clergy of Cleveland participated, for a worship service conducted by Bishop Hazen G. Werner. The main work of the Conference was done in section meetings, whose findings were incorporated in the Conference report. The main conclusions were embodied in the Message to the Churches, entitled *Moral Responsibility and United States Power*, prepared by the Committee on Message, adopted by the Conference, and subsequently approved by the Federal Council's Executive Committee. Some 80,000 copies of the Message and Findings were distributed among the churches.

Following the National Study Conference, the Department joined in sponsoring a post-Lenten series of one-day "world order workshops," in co-operation with denominational agencies and state and city councils of churches. Meetings in which the issues raised by the Cleveland conference were discussed were held from April 19 to May 11 in Fargo, Minneapolis, Duluth, Jefferson City, St. Louis, Springfield, Ill.; Madison, Muskegon, Detroit, Dayton, Toledo, Erie, Pittsburgh, Buffalo, Rochester, Syracuse, Albany and Baltimore. Two teams, in which denominational executives took part, helped to conduct the workshops.

The U. N. and U. S. Foreign Policy

One of the tasks of the Department has been to observe and report on developments in the United Nations which are of concern to the churches. In this connection a number of consultations were held with members of the U. S. Mission to the U. N., as well as with members of the U. N. Secretariat. A series of U. N. Memoranda was prepared by the Department, particularly during the sessions of the General Assembly, as background information for interested church leaders. The Memoranda are currently going to 350 churchmen on a subscription basis.

The staff has also participated in conferences with leaders of the U. S. Department of State on matters affecting the United Nations and other concerns of the churches. In addition communications were sent to members of The Congress, in accordance with actions taken by the Federal Council's Executive Committee on the question of renewed contributions for the U.

N. International Children's Emergency Fund, the elimination of discriminatory provisions from the immigration and naturalization laws, the adoption of more liberal legislation in regard to displaced persons, and ratification of the U. N. Convention on Genocide. A statement on D. P. legislation was issued jointly with executives of Lutheran, Jewish, and Roman Catholic agencies.

The Department sponsored the observance of World Order Day on Sunday, October 23, the day preceding the anniversary of the United Nations. A draft message prepared by the officers of the Department was approved by members of the Department and issued by authorization of the Executive Committee. It was distributed to the churches through denominational publications and a Federal Council printing of 90,000 copies.

Special Studies

The officers of the Department convened a special committee to study the current situation in the Far East, with particular reference to China. Out of this study came a draft statement on *The Churches and American Policy in the Far East* which was revised and adopted by the Department at its meeting on November 17, and subsequently approved by the Executive Committee on December 6.

Considerable attention was also devoted to proposals for an expanded program of technical assistance to peoples of underdeveloped regions, popularly known as "Point IV." Consultations were held with missionary leaders, with Willard Thorp of the Department of State and other government officials. A preliminary statement of *Christian Principles for a Program of Technical Assistance* was approved at the November meeting of the Department, and adopted by the Executive Committee the following month. The Department also authorized the appointment of a special committee, taking into account the particular concerns of missionary agencies to study problems of church strategy in relation to the technical assistance program.

Another Committee of Christian Scholars has been authorized by the Executive Committee, on recommendation from the Department, to study the moral implications of the military use of atomic and other weapons of mass destruction.

The Department at its meeting on November 17 considered and approved, in addition to the actions noted above, a paper on Displaced Persons and Refugees and a program of action to carry forward the objectives previously approved by the Federal Council, a letter seeking a Christmas amnesty for conscientious objectors in respect to their civil rights, and a letter on

the question of Jerusalem to be sent to the Ad Hoc Political Committee of the U. N. The staff was also instructed to express to Mr. Dulles, who while continuing as a member of the Department, had resigned in September as chairman of the Committee on Policy, the Department's appreciation for the notable services he had rendered.

A close and fruitful relationship has been developed between the Department and the Foreign Missions Conference, particularly by means of staff conferences, which are held monthly or more frequently when necessary. A joint undertaking in materials for leadership training in the field of world order is being carried forward with the International Council of Religious Education. Frequent consultations are held with officers of the World Council's Commission of the Churches on International Affairs. Information has been exchanged with leaders of Christian churches in other lands. In this connection mention should be made of informal luncheons given by the Department during the past year in honor of Albert Schweitzer, distinguished medical missionary; J. Leighton Stuart, ambassador to China; Norman Makin, Robert W. Macaulay, and other members of the Australian Mission to the U. N.; and Charles Malik, ambassador of Lebanon to the U. S. A.

WILLIAM SCARLETT, *Chairman*;
MRS. LESLIE E. SWAIN, *Vice-Chairman*;
WALTER W. VANKIRK,
RICHARD M. FAGLEY,
Secretaries.

RESEARCH AND EDUCATION

The reporting activities of the Department of Research and Education, carried on chiefly through *Information Service*, included during 1949 matters of great moment—some of them highly controversial. Among the latter may be singled out for notice here: religious liberty, with especial reference to the situation in Spain; church-state relations, particularly with reference to public and parochial schools; labor-management problems; and the ever-present Russian problem.

Our purpose has been, as always, to report facts accurately, to analyze issues with fidelity to Christian ethics, selecting for attention matters which are of more than ordinary importance and concerning which adequate information or dispassionate analysis may not be readily available elsewhere.

This policy prevents *Information Service* from becoming in any sense a "house organ." Moreover, it makes possible the

presentation of various points of view on important questions which need to be understood even though they may be quite inconsistent with prevailing opinion in the churches.

With reference to religious liberty we have been able to report a signal gain in the adoption of the U. N. Declaration of Human Rights (Jan. 8, 1949), which represents an impressive convergence of religious and secular opinion—something that is not too common in these days. On the other hand, in reporting on the Spanish situation (October 29) we were obliged to record the continuance of governmental practices which deny almost everything that Americans mean by religious freedom.

Closely related to the religious liberty issue is that of church-state relations, which in this country focuses alternately on federal aid to non-public school children, and the place of religion in public education. We were unable to report any visible progress toward agreement among Catholics and non-Catholics on the crucial legislative issue, namely, whether or not the federal aid bill, in addition to providing general aid to public schools and "welfare services" to public school children, shall make such services available to parochial school children. The deadlock had not been broken at the end of 1949. Our attempt in *Information Service* (September 10) to analyze the whole problem met with a gratifying reception from readers representing widely different views.

The other phase of the church-state issue—the place of religion in public education—has not yet become a legislative or judicial issue but has taken on new importance. What developed in 1949 was the formulation by the International Council of Religious Education of a set of principles calling for acceptance by the public schools, within the limits of feasibility, of a measure of responsibility for transmitting the Judeo-Christian tradition as a part of the common culture. Thus far little public discussion of this proposal has occurred.

The labor-management situation as we reported it during 1949 presented two very different facets: on the one hand, a grievous and protracted struggle between powerful groups, and on the other, continuous though unadvertised efforts to put industrial relations on a more stable and equitable basis. In the background of all the controversies was the question of the extent of government responsibility for creating and maintaining a balance of power between the parties to collective bargaining. Coming into the foreground is the issue of industry-wide, as opposed to plant-by-plant, bargaining. These issues emerged in our analysis of the steel strike (October 1).

The Department has labored under great difficulties in the

effort to throw light on the Russian question, which dominates the field of foreign relations and is an important factor in the domestic political and economic situation. We have tried to show how since the war ended the totalitarian pattern has been increasingly imposed upon the culture of the Soviet Union, how Russian foreign policy approximates the imperialistic pattern, and yet how complicated and difficult the problem of defending democracy is.

Important social questions were dealt with in our reviews of federal legislative proposals and reports on health and welfare measures. In accord with custom we published the available data on church membership, and classified lists of pamphlets dealing with religious, social and political questions.

The completed report of the American phase of the study, *The Life and Work of Women in the Church*, for which the Department furnished the staff service, was published in the spring of 1949 by Friendship Press. The pamphlet, which is entitled *Women in American Church Life*, was summarized in *Information Service* for February 26. Also, an inquiry was conducted for the Inter-Agency Committee on Child Welfare (representing church organizations) into welfare work for children carried on by councils of churches (September 17 issue).

Continuous staff service is now furnished to the Joint Committee on Religious Liberty. We have also established close co-operative relations with the Committee for Religious Tolerance whose office was moved last fall to the suite occupied by this Department.

The study of Christianity and the Economic Order is nearly completed and the staff is under instruction to revise and edit the study papers and prepare them for publication in book form. This project in no way conflicts with the study project more recently undertaken by the Department of the Church and Economic Life, with which we are in continuous co-operation.

It is perhaps always in order to point out that since this Department in a sense "reports" to our constituency every week through *Information Service*, the annual report need not be extensive. Toward the end of 1949 a special promotion fund was raised for the purpose of extending the circulation of the *Service*. The staff has been greatly heartened by the support given the publication, especially by lay readers representing various professions.

HENRY SLOANE COFFIN, *Chairman*;
F. ERNEST JOHNSON, *Executive Secretary*.

WORSHIP

From the viewpoint of long-range development the most important matter which has concerned the Commission on Worship during 1949 is the proposal for the enlargement of the activities of the Commission to include the fine arts. This proposal has grown out of the increasing conviction that leadership should be given in the two fields of religious drama and sacred music. As thought has matured it has seemed wise to the Commission to provide the organizational basis for these two and other areas of the fine arts as they relate to worship. The proposal was approved by the Executive Committee of the Federal Council at its meeting on May 17, 1949, when the following action was taken:

(1) That the Executive Committee looks with favor on the enlargement of the present Commission on Worship into a commission (or department) of Worship and the Fine Arts, including music and religious drama; and authorizes the Commission on Worship to give further study to (a) the type of service to be rendered and (b) the practicability of carrying the program out through volunteer leadership.

(2) That any budgetary aspects of the plan be referred to the Finance Committee for study and report.

In view of the imminence of the organization of the National Council of the Churches of Christ in the United States of America, a proposal that the Commission on Worship and the Fine Arts be incorporated into the basic structure of the new Council is pending.

Worship Workshops and Seminars

Another significant advance step in the program of the Commission is the Worship Workshop which will be held at the Andover-Newton Theological School, Newton Centre, Mass., June 12-17, 1950. This provides opportunity for those who have particular responsibility in that field to come together for a week for fellowship, counsel, and the preparation of worship material. A faculty of seven outstanding leaders will direct the program and counsel with those attending. It is the hope of the Commission that if this 1950 Workshop is successful, similar Workshops may be established in other parts of the country.

Since the year 1950 has been designated for special study of the rural church, the Commission is co-operating with the Town and Country Committee in emphasizing worship in the rural church. Literature is being prepared; seminars on Worship are being organized in rural areas, and the subject of wor-

ship is being emphasized in rural convocations. This will be a major interest of the Commission during 1950.

During 1949 the Commission has gone forward with its customary program of holding Seminars on Worship. These are one or two-day conferences, usually sponsored by councils of churches or ministerial associations, which bring together representatives of many communions for a common consideration of worship. The past year has brought several outstanding experiences. The Choir Festival in Portland, Ore., which concluded the Seminar in that city, will be long remembered by those present. Four thousand people, including 1200 choir members, assembled in the Civic Auditorium on Sunday afternoon, November 20, for a program of hymns and choral numbers which was outstanding in character and inspiring in result. In Buffalo, N. Y., early in December, a significant feature of the Seminar was the annual Christmas Workshop which had an attendance of between four and five hundred Church School teachers and officers, pastors, young people's leaders, and others interested in religious education. The total attendance at the Dayton, Ohio, Seminar recently held, was about 1000 people. This was made up for the most part of leaders who assembled in various interest groups during the two days of the Seminar. A series of three consecutive Seminars in southwestern Virginia in the spring of the year set a pattern of possibility which will be of future value. These were organized and directed by the Commission on Worship of the Virginia Council of Churches. Significant Seminars were held also in Erie, Pa., and at Drake University.

The Indianapolis Meeting

The autumn meeting of 1949 was held in Indianapolis, Ind., on October 30 and 31. This was in conformity with the established policy of the Commission of holding one meeting a year outside of New York. The Indianapolis meeting included a Reformation Day Service on Sunday afternoon, October 30, sponsored by the Indianapolis Federation of Churches in co-operation with the Commission on Worship. The program on Monday, October 31, included the business session in the morning, a luncheon followed by an address, an afternoon program of addresses concluding with an impressive Communion Service in the chapel of the Butler University School of Religion, which was host to the meeting. It is significant that at this meeting the Commission had as its guests representatives from eighteen Indiana communities outside of Indianapolis and three communities outside of the state. In obtaining this wide repre-

sensation the Commission had the assistance of the Indiana Council of Churches.

Literature

One of the gratifying features of the year has been the continuing demand for publications of the Commission. Most of the items which the Commission publishes have a lasting value and are called for year by year. This is illustrated by the necessity for a new printing of *Hymns of Fellowship* late in 1948 which is now almost exhausted; a new printing of "Thine is the Glory" recently, and the virtual exhaustion of the supply of *Hymns of the Rural Spirit*, which will necessitate a new printing in the near future. A new and much enlarged edition of *Rural Life Prayers* will appear early in 1950 to commemorate the rural emphasis already noted in this report. New printings of *Country Altars* and *Worship in the Christian Home* are in prospect. Three new titles in the Pamphlet Library on Worship are soon to be published, namely *Selections from the Fellowship of Prayer*, by Gaius Glenn Atkins, *Observing Christmas*, by James Dalton Morrison, and *Let Us Worship God* by Morgan P. Noyes and Wallace W. Anderson.

During the year the Commission has prepared worship material for special occasions such as Reformation Day, Whitsunday, and the Church Conference of Social Work.

Interesting possibilities are opening up in the field of worship due to the growing interest in audio-visual aids in religion. The Secretary attended the Workshop on Audio-Visual Aids at Green Lake, Wis., in the late summer, which was sponsored by the International Council of Religious Education. The directors of this Workshop, which is of growing importance in the general life of the Church, have requested the Commission to furnish leadership for the 1950 Workshop to explore the possibilities of the use of these aids in worship.

The Scottish Psalter of 1650

The year 1950 brings the 300th anniversary of the Scottish Psalter of 1650, the celebration of which in America is being sponsored by the Hymn Society of America. The Commission is co-operating in this observance as it did in the Isaac Watts Bicentennial. Such celebrations give opportunity to recognize the important place of hymnody in worship and stimulate its proper use as an expression of the Christian faith.

Important among the activities of the Commission is the routine work carried on day by day. This includes the plan-

ning and direction of the daily chapel program in the Federal Council Building; the correspondence and personal consultations in which counsel is given to those desiring information and guidance in worship plans; the handling of literature, the routine details of Seminar activities. These are not spectacular or newsworthy, but they are an important part of the work which the Commission is doing.

HAMPTON ADAMS, *Chairman*;
DEANE EDWARDS, *Executive Secretary*.

PASTORAL SERVICES

A major achievement was the publication of *Older People and the Church*, by Paul B. Maves and J. Lennart Cedarleaf, the main report of the Study of Religious Ministry to Older People. This volume, issued by the Abingdon-Cokesbury Press, was the selection of the Religious Book Club for May, and is receiving a wide reading. A second monograph, on the religious education of older people, has been written by Dr. Maves, and will be published by the Department this coming year. Several articles have also been issued. A groundwork has now been laid for significant church work in relation to older people.

A second achievement of the year has been the radio program, "Someone You Know," in the sponsorship of which the Department joined with the Protestant Radio Commission and the American Broadcasting Company. It was a thirteen-week network program on Thursday evenings through the autumn months. Combining a dramatic presentation of such life problems as grief, delinquency, prejudice, adultery, and mental illness, with panel discussion by national experts, the program achieved a high level of professional competence. The problems and their solution were uniformly related to religion, the church and the pastor. Indications are that the program made a striking impact, especially on many who are not usually sympathetic to religion and the church.

Under the sponsorship of a committee of heads of theological seminaries, but with the administrative help of the Department, a Workshop on the Practical Field in Theological Education was held during the summer. This was the climax of the Department's efforts for several years to help move toward integration and depth in the practical teaching by the seminaries. The success of the Workshop may be suggested in the vote by the Executive Committee of the American Association of Theological Schools to underwrite sending a copy of the report to every affiliated theological school.

Co-operation with the Yale School of Alcohol Studies was continued as in previous years. Two sessions had been booked for the year, one in New Haven and one in Texas. At the last minute Yale found it necessary to cancel the New Haven school, but it is anticipated that the 1950 school will again be held in New Haven.

Early in the year the Department joined with the Commission on Marriage and the Home and the International Council of Religious Education in calling an exploratory conference of church leaders on sex education.

A prospectus was drawn up and approved for a research project on religious and pastoral ministry to young children. The necessary special financing of this study is now being sought.

A beginning was also made toward a study of the ethics of pastoral work, considered to be needed in the light of the changes in pastoral work and pastoral counseling over the past several years.

During the first half of the year the Executive Secretary continued on leave of absence, Paul B. Maves continuing to serve as Acting Secretary as during the autumn of the preceding year. On September 1 Dr. Maves joined the faculty of Drew Theological Seminary after three years of service to the Department, two in studying religious ministry to older people, and one as Acting Secretary of the Department.

During the year, in addition to the publications about older people, the Department issued the report of the Workshop on The Practical Field in Theological Education, "Religion and Mental Health," a pamphlet by Seward Hiltner, and reprinted several older publications.

Among the Executive Secretary's publications, while on leave, were a book "Pastoral Counseling," and two pamphlets, "Helping Alcoholics," published by the Presbyterian Board of Christian Education, and "What About Sex?" published by Association Press. During the year Mr. Hiltner taught at Yale Divinity School, the University of Chicago, Union Theological Seminary, Crozer Theological Seminary, and McCormick Theological Seminary.

HOWARD C. SCHADE, *Chairman*;
J. KENNETH MILLER, *Vice-Chairman*;
SEWARD HILTNER, *Executive Secretary*;
PAUL B. MAVES, *Acting Secretary*.

COMMISSION ON RELIGION AND HEALTH

During the year the Commission secured a special grant for a study and book on religion and mental health. Work on this is proceeding under the editorship of Paul B. Maves, with a staff of distinguished collaborators including both ministers and psychiatrists.

A conference of nurses and ministers was held early in the year, the first such meeting on a national level to discuss specific means of co-operation between the two professions.

Counsel to the Protestant Film Commission was continued on the proposed series of films dealing with religion and mental health. It is hoped that these films may be ready in 1950.

With the Commission's technical assistance, the Clifton Springs Sanitarium conducted a three-day conference of physicians and ministers early in the year.

A Committee on Spiritual Healing was formed, under the chairmanship of Paul E. Johnson, to study this interest on a long-term basis.

THOMAS J. BIGHAM, JR., *Chairman*;
GOTTHARD BOOTH, M.D., *Vice-Chairman*;
SEWARD HILTNER, *Executive Secretary*.

COMMISSION ON MINISTRY IN INSTITUTIONS

This Commission continued its work in relation to federal prison chaplains, especially in relation to improving the classification of chaplains. One new chaplain was appointed during the year.

Work was begun on a statement of standards which would be relevant to all types of institutional chaplaincy. Previously standards have been drawn up in relation to specific types of institutional ministry. It is expected that this statement will be completed and issued in 1950.

Counsel was given to denominations and councils of churches on many chaplaincy matters during the year. Perhaps most important were counsel to the new Illinois Commission on Ministry in Institutions, and assistance to the committee to study institutional chaplaincy of the Presbyterian (U. S. A.) General Assembly.

ARNOLD PURDIE, *Chairman*;
DONALD C. BEATTY, *Vice-Chairman*;
SEWARD HILTNER, *Executive Secretary*.

WOMEN'S CO-OPERATING COMMISSION

The Women's Co-operating Commission has been an integral part of the Federal Council of Churches since 1936, with nearly 100 members living in many states across the country. Its task is:

1. To understand and interpret the work of the Federal Council, working not as an organization but as individuals whose first interest is the Federal Council.
2. To help bring a lay point of view to bear upon the Council's policies and programs.
3. To consider the place and work of women in the churches and demonstrate it as individuals.
4. To concern itself with women's spiritual contribution to the life of the Church and of the Federal Council.
5. Education regarding the World Council of Churches.

Using our influence as individuals we often have unique opportunities, wherever we are, to interpret the Council and its many activities. It is important, therefore, to keep our members informed. This we do through monthly communications of various kinds; the Commission paper *News and Views* which often quotes the vital parts of Federal Council meetings, packets of up-to-date printed materials from all the other commissions with a special study packet and reading list for over the summer, and the usual correspondence. We also have most interesting meetings once or twice a year. This year the work has been wholly borne by volunteers.

The year 1949 began with *News and Views*, which carried a detailed, full report of 14 pages of the Biennial meeting of the Federal Council in December at Cincinnati, Ohio. All printed material on important actions was likewise sent. Another *News and Views* carried a valuable Easter message from one of our members, Mrs. Reinhold Niebuhr, which cut through the superficial activities of our lives, halting us before the great truth of the risen Christ. There was in addition a report given at our last meeting by a Canadian member of our Commission, Mrs. W. J. Campion, on the work and goals of the Committee on Deaconess Order and Women Workers of the United Church of Canada.

A *News and Views* gave a verbatim report of our Commission meeting held in New York in May. This was opened with meditation led by Mrs. Hazel Wilson, who has written a remarkable book on "Women at Worship." Two Federal Council activities were exceedingly well presented and explained; "The Churches' Ministry to Older People," by Dr. Paul Maves,

and "The Interseminary Movement," by Rev. Robert Bilheimer. It was a fine meeting and showed again how responsive women can be to what the Federal Council stands for and wants to accomplish. Our Women's Co-operating Commission members are sensitive to the unique position of the Council as standing for the Church of Christ in ways no other interdenominational agency can. Adjourning at noon, the Commission members proceeded to Seabury House at Greenwich, Conn., remaining until the following afternoon. Members from nine states came to this long-requested and well-planned Retreat. In her beautiful and enlightening way, Mrs. Reinhold Niebuhr shared with us her thoughts on the privilege and duty of women to make special contribution to the spiritual life of the Church in this day.

Our next task is to see that our members understand the relation of the Federal Council to the new National Council so that they may have its welfare at heart and may continue to be interpreters of Christian co-operation and unity.

KATE F. MERLE-SMITH, *Chairman*.

RELIGIOUS WORK ON THE CANAL ZONE

On January 6, 1942, the U. S. Congress enacted H.R. 4781 into law, providing for the incorporation of the Union Church of the Canal Zone. This act publicly recognizes the existence of the Union Church of the Canal Zone and provides for its possession of property, the residuary investments of co-operating church boards, and the general responsibility for counseling, trusteeship and oversight by the Federal Council of the Churches of Christ in America.

The Union Church consists of seven parishes or congregations with a communicant membership of 1461, a Sunday School enrolment of 1114, women's auxiliaries with a membership of 342 and youth fellowships totaling 120. There were annual receipts of \$56,130.96 and disbursements of \$57,065.66. There were resources for new buildings and maintenance totaling \$44,743.97. (Calendar year 1948).

The combined report of mission giving reveals that \$6,955.88 was given to local missions causes and \$497.91 to foreign causes or a grand total of \$7,453.79 in contributions for others. The largest missions grant was \$3,755.25 to the San Blas Islands Indian Mission.

The Gamboa congregation within the Gamboa-Cocoli "yoked parish" became self supporting on December 31, 1949. A call was extended to Rev. Raymond A. Gray to accept the full-time

pastorate of the Gamboa Church, subject to the concurrent approval of the General Council and the Federal Council. Approval has been granted. The Gamboa Church has now reactivated its earlier plan to erect a group of buildings, including parsonage, church school and church sanctuary, as rapidly as funds are available.

The Margarita Church constructed a parsonage at a cost of \$11,000. Plans have been drafted for church school and church sanctuary at an estimated cost of \$70,000. The membership of the church and church school totals 200 each. This community now includes 340 families with an expected addition of 1000 more families in the near future.

Rev. Philip Henry Havener, an ordained minister of the Congregational-Christian Churches, was called to the pastorate of the Cristobal Union Church in February, 1949.

Rev. Norman L. Davidson, an ordained minister of the Philadelphia Conference of the Methodist Church, was called to the pastorate of the Pedro Miguel Union Church, April 27, 1949.

Rev. William L. Graham, an ordained minister of the Congregational-Christian Churches, was called to the pastorate of the Gatun Union Church, October 1, 1949.

In order to make possible the calling of a full-time minister to serve the "yoked churches" of Cocoli and Gamboa during 1947-1948 and 1948-1949, it was agreed that the Gamboa and Cocoli Union Church Councils would each guarantee \$1,000.00, the General Council would appropriate \$1,000.00, and the Committee on Religious Work on the Canal Zone would request its co-operating agencies to contribute \$1,000.00.

The Boards of nine member communions responded with grants ranging from \$50.00 to \$300.00 each. These grants have been generally renewed for the budget year October 1, 1949-September 30, 1950, and a second contribution of \$1,000 has been sent by the Committee to the General Council for the continuing support of this work.

The General Council has in preparation a 300-page book depicting the Union Church movement in the Canal Zone, by Dr. Robert Hayes Rolofson, minister of the Balboa Union Church, ably assisted by other ministers and laymen. This volume will contain a brief history of the Canal Zone, a section on "Zone Lore," a full account of the work of the General Council and its seven parish units, 40 pages of pictures and maps, and a general introduction by Dr. Harry Emerson Fosdick. The publication has been authorized as a service to the cause of Christian co-operation by providing a wider and more detailed

account of what has been accomplished during the past thirty-five years in this outpost of American life.

A. W. WASSON, *Chairman*;
J. QUINTER MILLER, *Secretary*.

ANNUITIES

Interest rates on United States Government obligations were quite steady during 1949. While a few inquiries were received as to whether annuity rates were going to be lower or higher, there was not enough interest in either lowering or raising annuity rates to warrant holding another Conference on Annuities.

Since Congress took no action in changing the basic laws covering the income or gift taxation of annuities, there is little to report on this subject that is new except as to the provision in the Revenue Act of 1948 concerning the joint return of a husband and wife; viz:—

(1) It is now possible for a husband and wife to donate jointly up to \$6,000 to a third party without making a gift tax return;

(2) Either a husband or a wife can now take a deduction of one-half of the amount given to the other spouse, in addition to the regular \$3,000 exclusion allowed under the gift tax law.

The publications of the Committee on Annuities are still meeting the need for information on the taxation, legislation, investment of annuity funds, and legal and practical problems with regard to gifts on the annuity basis. Several orders have been received during the past year for copies of the Wise Public Giving Series dealing with annuities. These books are as follows:

Wise Public Giving Series:

<i>Booklet No.</i>	<i>Quantity in Stock</i>	<i>Price per copy</i>
31	95	50¢
34	28	50¢
38	118	50¢
41	54	50¢
43	80	50¢
44	85	50¢
45	95	50¢
*46	197	\$1.00
47	585	\$1.00

* Contains the Standard Annuity Tables for valuing annuities.

These little booklets are invaluable to those who wish to study the legal and practical problems connected with the receiving of gifts on the annuity basis.

Printed sheets of the Committee's Adopted Uniform Annuity Rates (for single-life and survivorship gift annuities) are also available at the Committee's Office at 5 cents each.

GILBERT DARLINGTON, *Chairman*.

THE MINISTRY

Who should be encouraged to enter church vocations, and how?—is the two-fold concern of the Commission on the Ministry. It is made up of some 35 denominational executives who are in charge of enlistment in their various communions, and its purpose is to "co-ordinate and advance" their efforts in the field.

Christian Vocation in the Larger Sense

During this fourth year of its program, the Commission has faced a new and growing demand, among denominations and in the student field, for materials and presentations dealing with the whole claim of Christian vocation as it applies to laymen and all Christians. Not only has the Director been asked to write a dozen articles for denominational journals on this theme, but he has given the keynote addresses at a score of conferences of national or regional groups which show new concern about Christian vocation in its widest meaning. National conferences of the Student Volunteer Movement, the National Preparatory School Movement, Northern Baptist Youth, the Evangelical and Reformed Church, the Congregational Christian Churches, the Association of Council Secretaries, the Young Friends, the United Christian Youth Movement, and the Interseminary Movement have all asked this Commission for leadership in a major capacity dealing with Christian vocation. Area conferences of the Middle Atlantic Student Christian Movement and the New England Student Christian Movement, of Methodist Youth, Church of the Brethren Youth, the Frontier Fellowship, New Hampshire Congregational Conference, Texas Presbyterian Youth, and other regional groupings, have also claimed several-day guidance in this field. Student or youth rallies, and religious emphasis week addresses, have reached to such places as Shurtleff College, Princeton Seminary, Virginia Polytechnic Institute, Western Seminary, Blackburn College, Northwestern Louisiana State College, Oklahoma Agricultural and Mechanical College,

New Brunswick Seminary, New York University, Sampson College, Union Seminary in Richmond, Lawrenceville School, Washington Youth Council, West Nottingham Academy, Penn State College, New York State Young Adult Y. M. C. A. conference at Silver Bay, the National Intercollegiate Christian Council's Presidents' School at Union Seminary in New York, Hartford Seminary, Earlham College, Ohio State University, Keuka College, the Tulsa Council of Churches annual meeting address, Harvard University, Brown University, Trinity College, University of Connecticut, Hackley School—emphasis being made in each presentation on Christian vocation.

This same concern led the Commission to authorize joint publication of a youth action guide, "Christian Youth and Vocation," with the United Christian Youth Movement. This booklet explores Christian vocation as the background claim against which any choice of a church vocation or a secular occupation is made. It was written by the Director, whom the Commission released during the year for minimal service as the convener of the United Christian Youth Movement's own Commission on Christian Vocation. Thus the Commission as it looks back at the year is well aware that it has made a major contribution to church thinking, especially among youth and students, on the broad theme of Christian vocation. In addition, it has provided suggestions and counsel in response to numerous requests from field executives, conference leaders, and others carrying responsibility for program in this area.

New Kind of Conference for College Women

Typical of this broad concern during the year was an "experimental" project which took shape as a Conference on College Women and Church Life, which brought 100 students and leaders to Keuka College, Keuka Park, N. Y., for three days in November. Here, by addresses and lively panel discussions, college girls were given information and inspiration not only regarding employed church jobs, but in the wider field of lay service through local parish or community activity. The first of its kind, the Conference was hailed by a dozen church executives as showing a whole new approach to what the Church can expect of, and offer to Christian women. Plans were agreed upon to repeat the Conference after a two-year interval.

Publications

Steady demand has continued through the year for Commission leaflets, books, and filmstrips. Reprints of several thousand copies have been made of *Possibly the Ministry* and *Wom-*

en's *Church Vocations*, bringing circulation of these among school advisers, youth leaders in churches, and youth themselves, to well over 100,000. The 36-page compend, *Manual on Enlistment*, has been reprinted and widely used. Leaflets, *New Day for Negro Ministers*, *Be a Rural Pastor*, *Reading about Church Vocations*, and folders to aid youth in conducting meetings about vocation, have been sent out daily in response to requests from all over the country and from a number of foreign lands.

Long-deferred production of four filmstrips on enlistment has finally been made by the Chicago agency which prepares these from photographs and sequence provided by the Commission. There is a revision of the filmstrip, *Look at the Ministry*, together with new filmstrips on *Look at Women's Church Vocations*, *Look at the Negro Ministry*, and *Look at the Missionary*. Orders for each of these have continued to reach the Commission office in increasing numbers. As members of the Commission have viewed other filmstrips and a moving picture about Church Vocations, they have recommended that this field be explored even much further.

The three paper-bound books published by the Commission have a perennial appeal. "A constant and valuable sales item," comments Association Press, to which sales arrangements have been transferred. These are *We Have This Ministry*, *Look at the Ministry*, and *A Young Man's View of the Ministry*.

Eight issues of the newssheet, *Church Vocations Notes*, sent from the Commission office to council executives, college Monitors on Church Vocations, and other leaders in the enlistment field, have gone to a mailing list of about 800. News items and statistics presented in *Notes* have been republished in a number of denominational journals and have been broadcast in various area news programs by radio.

Varied Concerns

The Commission has been gratified that its type of Conference on the Ministry, originally suggested four years ago, is the pattern being followed by a number of seminary and area conferences: invitation of "the ablest" youth or students, for a factual presentation of the ministry which pressures no one, informs everyone, and prompts commitment on the part of some.

Study has been given to a proposal for an interdenominational informal fellowship of candidates for church vocations, its framework to be given content by each denomination, its core to be a quiet dedication worship service annually.

Several dozen work-retreats at Kirkridge, the mountain

retreat-and-study center 80 miles from New York, have been led with friendly co-operation from the Commission, bringing several hundred youth, seminarians, and younger ministers to deeper consideration of their vocation.

At the National Vocational Guidance Association's annual convention, the Commission provided an attractive display of its materials and those of the Student Volunteer Movement for Christian Missions.

Sharing its office space with the Interseminary Movement, the Commission has provided for that agency its publication program, publicity for the Interseminary Conference, and various related services dealing with enlistment.

DALE H. MOORE, *Chairman*;
JOHN OLIVER NELSON, *Director*.

TOWN AND COUNTRY

The Committee on Town and Country was one of the first intercouncil agencies. First established by the Home Missions Council, the Federal Council in 1931 recognized the Committee as its channel of operation. The Federal Council became more formally related to the Committee in 1943, and in 1944 the International Council of Religious Education began to appoint members to the Committee.

During 1949, one of the main emphases has been to contribute to the National Congress of Home Missions. Another development was an enlargement of services to state and local groups wishing to hold institutes on The Church and the Family Farm. The Committee continued the other services of the type it has carried on for some years.

The National Convocation

The National Convocation on the Church in Town and Country was held in 1949 at Lincoln, Nebr., in co-operation with the Nebraska Council of Churches and Religious Education. Some 600 persons registered, and many more attended. The general sessions of the Convocation were addressed by a number of rural pastors, by church and government officials. The governor of Nebraska, Val Peterson, a layman of the United Lutheran Church, addressed an evening session.

Prior to the Convocation, many national rural church executives conducted seminars on the church situation in a number of sections and regions. For example, one was on the Church in the Northern Cutover Regions, one on Cotton Growing Communities, one on Rural Industrial Communities. At the Con-

vocation commissions were also held on churches in varied kinds of communities. A commission also met to formulate new community principles, and one worked on recommendations in the realm of rural social and economic policies.

The Convocation is an informal assembly attended by interested individuals. It is not a delegated body. It speaks for itself to many organizations, but does not speak for the denominations or for the sponsoring interdenominational agencies. It brings together those most concerned so that they may worship together, inspire and educate one another, and make plans and recommendations as they confront the rural community.

Periodical

The Committee publishes a monthly periodical, *Town and Country Church*, nine times a year, which is closely linked with the annual convocation. The purposes of the periodical are: to encourage co-operation among rural churches; to improve the administration and all aspects of the program of the rural church; to contribute to the development of a Christian philosophy of rural life.

The pages of the periodical are largely devoted to an exchange of experience. Methods used by local churches are described by local workers themselves. New prayers and hymns are published, especially those written by rural ministers and lay people.

The editors aim to present a varied but balanced publication program stressing from time to time the interests of church finance, religious education, worship, co-operative techniques, news, trends in economic or social life affecting the church, even occasionally government programs of interest to church people. The December issue contained a summary of rural church statistical studies by H. Paul Douglass.

Special Observances

The Committee publishes an annual order of service for Rural Life Sunday, the fifth Sunday after Easter, Rogation Sunday, which may also be observed on the last Sunday of April. This order of service has now been issued for over twenty years.

The Committee encourages both city and country churches to conduct harvest festivals in churches separately from the national Thanksgiving observance. An annual order of service is issued which is widely used. The Committee benefits from advice received from the Commission on Worship of the Federal Council.

In-Service Training

It is believed that the first special summer school for rural ministers was held under the stimulus of the Committee on

Town and Country in 1912. These latter years perhaps two hundred Protestant and Roman Catholic in-service offerings of one type or another are held under various auspices throughout the country. Theological seminaries, agricultural colleges, liberal arts colleges, customarily conduct the schools and courses.

The basic aim continues to be the same, to provide the "refresher course" or the in-service training to supplement formal study. What we are doing is in accord with recognized practice and procedure in many other professions.

Because of many improvements in seminary training, and in much in-service training, there is evidence that today's ministers in town and country are receiving better training than ever before in our history. The Committee's role is to encourage others to conduct schools, and to advise and assist them,—not to conduct schools itself.

Co-operation and Contacts

The Committee on Town and Country has worked with the inter-council committee for Co-operative Field Research, with the Commission on Worship, the Department of the Church and Economic Life, and others. The Commission on Worship published *Hymns of the Rural Spirit*, which the Committee on Town and Country initiated and in large part financed. The Committee works with state councils of churches on rural church programs, and would like to work with them more thoroughly in the future.

The Committee keeps contacts with officials of the National Catholic Rural Life Conference, government agencies, farm organizations, social agencies, etc. We are glad to record that we have many common interests with these agencies, and appreciate their contributions to the good life in the rural community.

ELLIOTT L. FISHER, *Chairman*;
BENSON Y. LANDIS, *Secretary*;
DON F. PIELSTICK, *Associate Secretary*.

RELIGIOUS LIBERTY

The Federal Council co-operates with the Foreign Missions Conference in the maintenance of a Joint Committee on Religious Liberty. In this way the interests of the churches at home and abroad are correlated.

Religious liberty is one of the fundamental freedoms and an important aspect of the broad problem of human rights. With totalitarian governments challenging democracy from left and right in various parts of the world, human rights are threatened in many places and churches are being increasingly obstructed

in the proclamation of the Gospel. Definitions of the respective areas of authority of church and state are not academic questions but immediate issues requiring daily decisions.

Since religious liberty is often a factor in international relations and is involved in the work of the United Nations on human rights, the Joint Committee works with the Federal Council's Department of International Justice and Goodwill and, in approaches to the United Nations, through the Commission of the Churches on International Affairs, constituted by the World Council of Churches and the International Missionary Council. Dr. O. Frederick Nolde, Director of this Commission, has represented the interests of the churches in the deliberations of the United Nations with extraordinary wisdom, skill and effectiveness. He was formerly the Executive Secretary of the Joint Committee.

The function of the Joint Committee has been to study and analyze contemporary issues, to develop a file of useful information, and to make suggestions with regard to policy. On several occasions during the year it expressed its views to the United States Department of State concerning the Draft Covenant on Human Rights which was being revised by the Commission on Human Rights of the United Nations. On June 7 Dr. Nolde made a statement before the Commission setting forth the importance of (a) freedom to change one's religion or belief and freedom of persuasion; (b) freedom of manifestations of religion in public as well as in private; and (c) the right of parents to determine what form of religious teaching their children shall receive.

On March 15 the Executive Committee of the Federal Council adopted and issued A Declaration on Religious Freedom (see page 111) analyzing and protesting the action of Communist-controlled governments in persecuting Christians and attempting to bring the churches into subservience. It also condemned abridgements of religious freedom in Spain, the Argentine and elsewhere. It said, "In championing religious freedom we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to control the conscience of the individual."

When Secretary of State Acheson's public statement that religious liberty was denied in Spain was challenged, a memorandum on the situation in Spain was sent to the State Department and an article was published in the *Information Service* of the Federal Council's Department of Research and Education. Both the memorandum and the article were based largely on sources of information recognized as valid by Roman Catholics.

Diplomatic relations with the Vatican continued to be a matter of deep concern to the Council's constituency. The Council reminded President Truman of his assurance that Mr. Myron Taylor's mission was "a temporary expedient" and urged him to terminate it on the occasion of Mr. Taylor's resignation.

In the public debate on federal aid to education, the Council advocated continued adherence to our American tradition of separation of church and state.

After the resignation of Dr. Nolde as Executive Secretary of the Joint Committee on Religious Liberty, it was necessary to find someone else to help keep the work of the Committee in order. Miss Inez M. Cavert was made available by the Department of Research and Education for a portion of her time.

ROSWELL P. BARNES, *Consulting Secretary*.

RELIGIOUS TOLERANCE

The Committee for Religious Tolerance, Inc., was organized as an independent group on July 6, 1946, by a small group of Protestant clergymen. The formalization of this Committee was the natural result of increasing concerns on the general question of religious liberty and its many ramifications.

After several informal discussions, the group decided to regularize its fellowship into a body dedicated to the promoting of religious understanding and tolerance and looking toward the correction of such situations and conditions as undermine these needed and desirable ends. As a first step, a program of study and research on this subject was initiated.

From the date of incorporation until the fall of 1949, the Committee carried on a program of community study and research related to this problem. A nuclear permanent staff was secured, office and research routines formalized, and a system of continuing financial support effected. As a result of these measures, plus increasing evidence of concern in this area, representations for incorporation into the Federal Council of Churches were made and subsequently approved by official action of the Executive Committee of the Federal Council on September 20, 1949.

The specific policy of the Committee is to provide information and counsel rather than to participate in public action. Its purpose is to serve as a resource agency, for persons and agencies related to the Federal Council, on matters that seem to call for action and decision in the total field of religious liberty.

MALCOLM E. PEABODY, *Chairman*;
A. D. WILLIS, *Secretary*.

WASHINGTON OFFICE

The Washington Office Committee is responsible for supervision of the Washington Office of the Federal Council and Cooperating Bodies. The office has functioned since 1945, as a result of a proposal made by the General Council of the Presbyterian Church in the U. S. A.

The general functions of the Washington Office are to make reports on pending legislation of interest to the churches, to explain programs or regulations of government agencies as may be requested by the constituency, to list the persons in the government who have special knowledge of value to officials of the churches.

The Main Procedures

In order to carry out these functions, a number of procedures have been devised, as follows: 1. The staff of the office studies the interests and concerns of church agencies, so that it may know what kind of reports to make; 2. A weekly mimeographed memorandum is mailed to persons whose names are furnished by the agencies supporting the office; 3. Special memos are prepared for limited numbers of persons who desire highly specialized information; 4. Information is gathered by interviews, study of documents and reports, telephone; 5. A loose-leaf directory is maintained, containing the names of several hundred persons in the government who have knowledge on a large list of subjects; 6. The staff of the office are ready to consult with officials of the churches as time permits and as there is need; 7. Inquiries by mail are answered from the persons who receive the memos.

In short, a center of information has been established. The Washington Office Committee was appointed with the understanding that it had no responsibility for decisions with respect to policy. Thus the office makes no recommendations to the churches with respect to courses of action on the subjects on which it reports. The memos issued by the office are regarded as in the nature of informal inter-office communications. They are shared with colleagues, but they are not released for publication. Those who receive them decide what to do about them.

What the Office Is Not

It may be helpful to state briefly what the office is not. The Committee considers that the office has no authority to conduct educational work with respect to any causes of interest to church agencies. It does not represent any program of the churches in Washington. It does not appear at hearings in favor of or in

opposition to bills. It does not favor or oppose a bill on which it reports. Its sole duty is to report to the churches and its activities consist solely of gathering information about the government for the churches. For a small office to attempt to study so formidable a group of institutions as are in the government is to attempt a task of great magnitude. Therefore, certain reasonable limitations of function have been made by experience.

Reporting in 1949

Obviously, only selected subjects can be reported from time to time. Usually, or wherever possible, one subject is dealt with per week. During 1949, and late 1948, the reporting was arranged so as to give reports in the areas and the number of times listed as follows:

<i>General Subject</i>	<i>Number of Reports in 1949 and Late 1948</i>
Agriculture	5
Alaska, Hawaii, Puerto Rico	5
Child Welfare	2
Civil Liberties	7
Consumer Protection and Education	2
Economic Policy, General	2
Education ("Federal Aid for")	9
"Equal Rights" for Women	3
Health	7
Housing	6
Immigration and Naturalization	5
Displaced Persons	5
American Indian Affairs	5
International Relations	7
North Atlantic Treaty	7
Marshall Plan	6
Point Four	5
International Trade	7
United Nations	5
Labor	5
Education Extension	3
Minimum Wage	5
Migrant Labor	2
Military Training	4
Postage Rates	3
Race Relations	5
Radio	1
River Valleys	2
Science	2
Social Security	8

Some Methods of Reporting

Now that more than four years have passed, it may be worthwhile to list the reporting methods that have been evolved:

1. When Congress is in session the main activity consists of reporting on pending legislation.

2. When Congress is not in session, the time is given to reports on matters that cannot be handled while legislative activity is going on.

3. Reports are made most frequently on those subjects in which we believe there is most general interest in the churches.

4. It follows that we report less frequently on those more highly specialized interests that are apparently the concern of a small number of officials of the churches.

5. We try to report on a matter, e.g., social security for lay employees of churches, just before we believe the matter will be "alive" in the government process.

6. When reporting legislative matters we try to draw on our experience and digest and report on "live" bills. There are thousands of bills which are not "alive" and to these we can usually give no attention.

7. We consider that we have no responsibility for making an unpopular subject popular in the churches. We consider that to be the responsibility of the people in the churches who operate programs.

8. We work on the theory that there are many people in the churches who know much more than we do about the subjects on which we report. For example, many people can study international relations more thoroughly than we. For such specialists, all we can do is to supplement their knowledge with current Washington information from time to time.

9. Our general approach or method is that of the "generalist" rather than the "specialist." We consult with numerous specialists. We try to interpret technical information.

10. The office is conducted without special or extraordinary services to anyone. Relatively little time is given to any one subject. The office has endeavored to operate flexibly and to be ready at all times to respond promptly to urgent requests.

D. ALLAN LOCKE, *Chairman*;
BENSON Y. LANDIS, *Secretary*;
NADINE BLAIR, *Assistant Secretary*.

CHURCH WORLD SERVICE

Church World Service, Inc., came into being on May 1, 1946. From that time to October 1, 1949, the churches channeled through CWS in cash more than nineteen million dollars for relief and reconstruction purposes. Of this, nearly nine million was sent to Europe and over five million to Asia. Three and a half millions were spent on the contributed supplies program, which resulted in the sending overseas, to more than fifty countries, of 48,374 tons of supplies, valued at nearly thirty million dollars. Of these materials 35,000 tons consisted of food and vitamins, valued at nearly seven million dollars, over 10,000 tons of clothing valued at more than twenty million dollars, and the balance of nearly 3,000 tons of medicines and miscellaneous

supplies valued at more than two million dollars. In addition a million and a half dollars were expended to resettle displaced persons in this country or to aid them where they are in Germany or Austria.

These figures above do not indicate the total concern of the American Churches for those overseas needing our help. We must add to these figures what some denominations sent directly to sister churches and others. But notwithstanding this generous response, and improved conditions in many areas of the world, there is still desperate need for continued help to our Christian brethren in many countries.

A year ago this report stated that "there are more refugees now than there were one year ago, and political and economic conditions are such that it is likely their numbers will increase still more." This statement can be repeated today with the same truth. In Germany and Austria, France, Italy, Greece, the Arab countries bordering Palestine and in Palestine itself, in India, Pakistan, Korea and China, millions of refugees wander dispossessed and in want. Among them are Christian brethren who look to us for help. Supplies of food and clothing are urgently needed.

The displaced persons program of resettlement in this country is well advanced, but there is still much to be done. In the first nine months of 1949, 4,078 displaced persons arrived in the United States through our Displaced Persons Department. In the same period, a total of 25,226 assurances were received. Of this number, 19,585 are "Blanket Assurances," given by denominations and by councils of churches. These are commitments to secure sufficient individual assurances to fulfill the "Blanket Assurance" before the present Displaced Persons law expires June 30, 1950. When the denominations fulfill their "Blanket Assurances" and we have brought the assured displaced persons into the country, we will have resettled the Protestant and Orthodox share of the present quoa. The important task still lies ahead in fulfilling the "Blanket Assurances," and in resettling the people to come. Only continued support and co-operation of the denominations will make possible the successful completion of this task.

The program of Church World Service continues to be strengthened by the generosity of many mission boards in this country and in Canada in lending personnel for the administration of relief and reconstruction work in important areas.

Services have been rendered to the Mission Boards in such matters as purchasing, warehousing and shipping. During the first nine months of 1949, CWS effected 2,106 shipments to

fifty-three countries. Of these, 659 were made on behalf of the missions boards or other agencies of the churches. In addition, when these shipments went to certain countries, it was possible to recapture from the United States Government some of the costs involved. From July 1, 1947, when relevant laws first went into effect, until October 1, 1949, a total of \$984,676.75 was claimed from the government by CWS and reimbursed. Of this, \$515,927.84 was in turn paid to the missions boards and other church agencies using this service.

In 1949 many of the denominations banded together in the "One Great Hour," a concerted appeal for relief and reconstruction funds. Another such campaign is being planned for 1950, culminating Sunday, March 12th, in "One Great Hour of Sharing." Emergency situations call for the utmost generosity on the part of the American churches.

HERBERT C. LYTLE, JR.,
*Director, Department of Budget and
Business Administration.*

CHAPLAINS

The General Commission on Chaplains represents Protestantism united in the promotion of a spiritual ministry to more than 1,600,000 young Americans in the defense forces of the nation and in veterans' hospitals.

• Numbers are some indication of the importance of this great segment of youth to the churches of America. Sharper and more challenging becomes their significance when we take into account that more than one-half of these young people are under 21; that many of them serve in far places, removed from normal associations, activities, and experiences; and that every year several hundred thousand of them return from military service to their home communities, bringing with them outlooks and concepts that are bound to affect not only their own lives, but their communities, the churches, and the future of America.

For the churches the chaplain is the most direct contact with these young people in service and in veterans' hospitals. On December 31, 1949, there were 1,414 Protestant chaplains in active service with the armed forces and the Veterans Administration. It is through the General Commission that the interest, energies, and aid of most of the Protestant churches are channeled to the chaplains, strengthening and enlarging their ministry in all its aspects and functions, and affording them the sense of denominational and interdenominational support so important to them as representatives of the Church.

In matters of government policy relating to the chaplaincy the General Commission also plays a representative role, acting as liaison between the denominations and the Department of Defense, the Offices of the Chiefs of Chaplains, the Veterans Administration, and the President's Committee on Religion and Welfare in the Armed Forces.

For 29 denominations the General Commission processes the ecclesiastical endorsements requisite to appointment in the active and reserve chaplaincy. Over 1,500 such endorsements were processed in 1949. This aspect of its work has enabled the Commission to contribute to the maintenance of a high level of personnel in the chaplaincy of the armed forces and of the Veterans Administration.

Other major areas of work during the past year have been co-operation with the Chiefs of Chaplains in advancing the effectiveness of the work of chaplains, development of religious and educational literature for use by chaplains and service personnel, and aid to the President's Committee on Religion and Welfare in the Armed Forces.

Plans and arrangements have been made for six spiritual retreats for chaplains, to be held in June, 1950, at strategic centers across America. This important undertaking is being sponsored jointly by the Department of Evangelism of The Federal Council of the Churches of Christ in America, the General Commission on Chaplains, the Chiefs of Chaplains of the Army, Navy, and Air Force, and the Director of the Chaplaincy Service of the Veterans Administration.

Considerable work has been done in preparation for a conference to be called in April, 1950, to evaluate the Service Men's Christian League, or a comparable youth organization in the defense forces, as a means of conserving the work of youth programs in the denominations and of providing Protestant men and women in service increased opportunity for Christian growth and fellowship. Such a program, designed to bridge the years from prior civilian life to the day when our service people return to civilian status, is an integral part of the purpose of the General Commission.

The two publications of the General Commission, *The Chaplain* and *The Link*, were placed on bimonthly status in June, 1949. The former, a professional magazine, provides for chaplains opportunity to keep abreast of the thinking and work of colleagues in the civilian and military ministry; news of developments in the religious field; sermon ideas; reviews of books which may be of particular value to chaplains in the various fields of their responsibilities; and news of program services—

pamphlets, films, radio, etc.—related to their work. *The Link*, a popular magazine for servicemen, carries stories, articles, and topics of entertainment, educational, and religious nature.

The Chaplains' Memorial Building serves increasingly widening purposes. In addition to the General Commission and the Washington Office of the Federal Council, the building now houses the Military Chaplains' Association and provides facilities for its board meetings; the chapel has met special needs on a number of occasions; and the guest rooms are enjoyed by many chaplains and churchmen.

As should be expected, the reach of the Commission is constantly expanding. Churchmen, churches, many other individuals and organizations turn to the Commission for information and help in matters that are not among its primary functions, but closely related. Securing chaplains as supply preachers, locating information needed by other organizations and groups, advising on policies, participation in outlining instructions to chaplains on denominational coverage requirements in the services, and advising on proper referral of requests of various kinds are some of the services which the Commission is asked to undertake with increasing frequency. Numerous opportunities have occurred for co-operative work with denominations not members of the Commission, and with representatives of inter-faith groups.

CHARLES W. FLINT, *Chairman*;
THOMAS A. RYMER, *Director*.

PROTESTANT RADIO COMMISSION

The Protestant Radio Commission presents this statement of information to the constituency of the Federal Council of the Churches of Christ in America. The Protestant Radio Commission, an independent body, is the locus for United Protestantism's ministry in the fields of radio and television.

I. History and Organization

In 1947 the churches of America sought and created a way in which they could unitedly present the Gospel to the world by radio and television. The radio activities then being conducted by the major denominations, together with the network programming of the Department of National Religious Radio of the Federal Council and the educational and production efforts of the Joint Religious Radio Committee, indicated the necessity for a concerted program in this field. Responding to this need, specially designated representatives from interested

denominations and official representation from the agencies mentioned above, with others, met together in September, 1947, for the forming of a Protestant Radio Commission. A little over a year later, the Commission was organized and on January 1, 1949, began its work.

In the Commission's "plan of organization" approved on April 22, 1948, the statement of purpose reads in part that it seeks "to plan together an inclusive Protestant religious radio strategy wherein the several efforts of the churches will reinforce and strengthen each other at home and abroad."

Communities which have representation in the Commission's membership include the following:

- Northern Baptist Convention
- United Church of Canada
- Church of the Brethren
- Congregational Christian Churches
- Disciples of Christ
- Protestant Episcopal Church
- The Evangelical United Brethren Church
- The Evangelical and Reformed Church
- The United Lutheran Church
- The Methodist Church
- The Presbyterian Church, U. S. A.
- The Presbyterian Church, U. S.
- The Reformed Church in America
- The Church of God
- The Church of the Nazarene
- The Seventh Day Adventists

Interdenominational agencies having representation in the Commission are the following:

- Federal Council of the Churches of Christ in America
- International Council of Religious Education
- Foreign Missions Conference of North America
- Home Missions Council
- United Council of Church Women
- Missionary Education Movement
- United Stewardship Council
- National Protestant Council on Higher Education

Additional representation in the Commission includes five from agencies closely related to co-operative Protestantism including Church World Service and the American Bible Society; five from state and local councils of churches; and five churchmen who have special competence in the radio industry.

The Commission is financed through private gifts and contributions from its communion and agency constituency, a stated contribution for each million members or major fraction thereof after the first million in the case of communities, and specific contributions from the interdenominational agencies.

II. Functions

A. Education

The Commission uses three methods for teaching in the field of religious radio and television:

1. Workshops and courses in major metropolitan centers;
2. Institutes in local communities;
3. The distribution of texts and information to religious broadcasters.

In all of these methods five major areas of religious broadcasting are emphasized:

1. The constructing of goals and policies of religious broadcasting;
2. The writing and producing of religious programs and program series;
3. The utilizing of radio programs in the educational work of the Church;
4. The building of relations with the listening public;
5. The training of religious broadcasters in the local community and in the seminary.

In its ministry of education, the Commission offers fellowships, scholarships and stipends to those who qualify for participation in its workshops. For instance, each year in co-operation with the National Broadcasting Company, the Commission offers ten fellowships to radio chairmen of state and city federations of churches to attend the NBC summer radio institutes in New York, Chicago and Hollywood. Scholarships are also available for the University of Chicago religious radio workshop. These awards are made solely on the basis of ability and the service being rendered in religious radio.

The text used in its educational program is "Religious Radio" by Everett Parker, Elinor Inman and Ross Snyder (Harper's, 1948). Publications by Rev. Charles Schmitz, Chairman of the Northern Baptist Convention's Radio Committee, and Rev. Harold Quigley of the Commission's staff, are part of a pamphlet library being created for dealing with specific aspects of broadcasting.

B. Production

The Commission, in seeking to open new fields and find new techniques for the presentation of the Christian evangel via radio and television, operates a production policy involving both network and local station programming.

1. Network Programming

In addition to continuing the long-established network ministry of the Department of National Religious Radio of the Federal Council (See Appendix A for one month's schedule), the Commission during 1949 included the following major projects:

- a. "Church of the Air"—a series of four half-hour programs presented in behalf of the Foreign Missions Conference of North America. This series was presented by the Columbia Broadcasting System in February and March.
- b. A series of six half-hour programs of Lenten music sung by the Robert Shaw Chorale on 186 stations of the American Broadcasting Company.
- c. "Someone You Know"—a series of thirteen half-hour programs on religion and mental health prepared in behalf of the Department of Pastoral Services of the Federal Council. This series was presented by the American Broadcasting Company network during the fall and winter (September through December).
- d. Complete radio coverage including network allocations and transcription servicing of local stations for the recently concluded "Religion in American Life" observance. This series was presented in behalf of the United Church Canvass.
- e. Christmas Eve broadcast—Robert Shaw Chorale singing the specially commissioned cantata "The Christmas Story" written for the Protestant churches of America by Dr. Peter Mennin of the Juilliard School of Music. This was presented over the American Broadcasting Company network on December 24, 1949, 9:30-10:00 p. m.

In all of this network broadcasting, city, state and county councils of churches had the opportunity to identify themselves as the sponsors of the programs for their local communities.

2. Local Station Programming

The transcribed series of religious programs produced by the Commission are designed to supplement the programming already being done by religious groups on their local stations, never to replace programs that can be produced locally. Among the transcribed series so produced are "The Radio Edition of the Bible" (fifteen-minute dramatizations of the text of the Bible, of which there are 37 programs available) and "All Aboard for Adventure" (a number of series of fifteen-minute educational programs dealing with stories of Christian people and problems of Christian living, designed for children).

In projecting further plans for this type of service, the Commission has prepared an experimental print of 14½-minute films using the medium of puppets for the telling of Bible stories to children. This kind of production will be designed for the servicing of local television stations by community religious organizations.

III. Staff

The Commission's officers and staff are:

Officers

Dr. Paul Calvin Payne, *Chairman*
 Dr. Truman B. Douglass, *Vice-Chairman*
 Bishop Donald H. Tippet, *Vice-Chairman*
 Miss Edith E. Lowry, *Recording Secretary*
 Harper Sibley, *Treasurer*
 Dr. J. Quinter Miller, *Administrative Committee*
 Dr. Stanley Stuber, *Finance Committee*

Tuesdays at 10:15 A. M.—Francis C. Stifler

Wednesdays at 10:15 A. M.—Frederick M. Meek

(from Boston)

Presentations of Station WOR

Sundays at 9:30 A. M.—Robert J. McCracken

“Radio Chapel”

Every day at 6:00 A. M.—One Minute of Prayer”

The Dumont Television Station—WABD—Channel 5

Mondays-Tuesdays-Thursdays—“Morning Chapel”

at 10:45 A. M.

Television Station WPIX—Channel 13

Sundays—“Television Chapel” at 5:30 P. M.

PART II



THE RECORDS OF THE COUNCIL

MINUTES OF THE EXECUTIVE COMMITTEE

The following transcript from the minutes of the Executive Committee records all its actions during 1949. Items of information only, such as reports of the various departments of work, have been omitted.

W. GLENN ROBERTS, *Recording Secretary*.

January 18, 1949

The first meeting of the Executive Committee of the Federal Council of the Churches of Christ in America for the biennium 1949-50 was held on January 18, 1949, beginning at ten o'clock, in the Chapel of the Methodist Building, 150 Fifth Avenue, New York.

The following members and official alternates were present:

BISHOP JOHN S. STAMM, *President, presiding*
MRS. DOUGLAS HORTON, *Vice-President*

Northern Baptist Convention

*Rev. Hugh C. Burr
Mrs. Leslie E. Swain
Rev. A. C. Thomas

Church of the Brethren

Rev. Raymond R. Peters

Congregational Christian

Rev. F. L. Fagley
Rev. Herman Reissig
Mrs. W. W. Rockwell
Mr. Charles H. Seaver
Dean Luther A. Weigle
Rev. Arthur E. Wilson

Disciples of Christ

Rev. Hugh D. Darsie
Pres. R. B. Montgomery
Mrs. E. V. Pugh

Evangelical and Reformed

Rev. L. W. Goebel
Rev. William E. Lampe

Evangelical United Brethren

Rev. D. T. Gregory

Five Years Meeting of Friends

Rev. Errol T. Elliott
Mrs. Elizabeth Hazard
Rev. W. Glenn Roberts

Methodist Church

Miss Margaret Forsyth
Rev. R. W. Goodloe
Mr. Harry N. Holmes
Pres. J. Earl Moreland
Bishop G. Bromley Oxnam
Rev. J. Manning Potts
Rev. Oliver B. Quick, Jr.
Rev. Robert M. Williams

African Methodist Episcopal

Bishop A. J. Allen
Bishop Joseph Gomez
Bishop D. Ward Nichols
Rev. Augustus C. Sumpter

Colored Methodist Episcopal

Mr. D. Lincoln Reid

Presbyterian in the U. S.

Rev. John M. Alexander

Presbyterian in the U. S. A.

*Rev. J. Henry Carpenter
*Rev. Lawrence T. Hosie
Pres. Ralph Waldo Lloyd
Mrs. Paul Moser
Rev. Harold E. Nicely

Protestant Episcopal

Mr. John M. Glenn
Rev. John S. Higgins

*Representing the interests of state and local councils of churches.

Rev. Almon R. Pepper
Rt. Rev. Frank W. Sterrett

United Lutheran Church
(consultative)
Mr. S. F. Telleen

Seventh Day Baptist

Rev. Paul L. Maxon
Rev. Hurley S. Warren

United Presbyterian Church
Rev. James R. Lee
Rev. Francis J. Scott

Also Rev. Earl F. Adams, Chairman of the Inter-Council Field Department; Mr. Francis S. Harmon, Chairman of the Finance Committee; Mrs. Van Santvoord Merle-Smith, Chairman of the Women's Co-operating Commission; Rev. Joseph C. Hazen, Chairman of the General Commission on Chaplains; Rev. Henry Sloane Coffin, Chairman of the Department of Research and Education; Mr. Shelby Harrison, Chairman of the Department of Christian Social Relations; Mr. T. A. Rymer, Director of the General Commission on Chaplains; Mr. Harper Sibley, Treasurer of the Council; Mr. James L. Fieser of the Committee for a Christian University in Japan; Mr. Howard G. Taylor, Jr., of the Religious Society of Friends of Philadelphia and Vicinity, and A. C. Clark of the African Methodist Episcopal Church.

Also the following representatives of affiliated, co-operating and consultative bodies:

Association of Council Secretaries

Mr. Henry Reed Bowen

National Council of the YMCA
Mr. Eugene E. Barnett

Foreign Missions Conference

Rev. Wynn C. Fairfield

United Council of Church Women
Mrs. Harper Sibley
Mrs. W. Murdoch MacLeod

Also the following members of the Federal Council's staff:

Rev. T. C. Allen, Rev. Jesse M. Bader, Rev. Roswell P. Barnes, Mr. Donald C. Bolles, Rev. Beverley M. Boyd, Rev. Samuel McCrea Cavert, Rev. Deane Edwards, Rev. Richard M. Fagley, Miss Elma Greenwood, Rev. Cameron P. Hall, Mr. John M. Johansen, Rev. George D. Kelsey, Rev. J. Oscar Lee, Rev. Paul B. Maves, Rev. J. Quinter Miller, Rev. John Oliver Nelson, Miss Aenid A. Sanborn, Rev. James L. Stoner, Rev. L. Foster Wood.

VOTED: To approve the minutes of the meeting of December 1, 1948, held in Cincinnati, and to include them in the Biennial Report for 1948.

Mr. Harper Sibley, Treasurer of the Council, presented the financial report as of December 31, 1948, showing a surplus of receipts over expenditures amounting to \$6,215.74, which had been made possible by the last-minute efforts of friends of the Council to close the year without a deficit.

VOTED: To adopt the report of the Council as of December 31, 1948, subject to audit, and to express great appreciation to the Treasurer and Assistant Treasurer.

Mr. Francis Harmon, Chairman of the Finance Committee, stated that the surplus for 1948 had brought the Reserve for

Contingencies up to \$16,085.71. From this sum Mr. Harmon proposed to add \$10,000., to the Working Capital Fund of the Council.

VOTED: That there be appropriated to the Working Capital Fund an additional \$10,000., under the conditions set forth in the resolution of the Executive Committee adopted on January 9, 1945. (See page 103 of the Annual Report of the Council for 1945.)

Mr. Harmon also presented a schedule of requested contributions from the constituent denominations for the year 1949. (See Appendix A)

VOTED: To approve the proposed schedule of requested contributions.

Mr. Stoner, Director of the University Christian Mission, reported that there had been over 150 University Christian Missions in 37 states and Hawaii since 1938. He said that one of the methods of preparing the colleges and universities of America for their participation in the "United Evangelistic Advance" during 1949-50 is to conduct 11 University Christian Mission Workshops in 11 different cities. The workshops will be held in Boston, Philadelphia, Atlanta, Nashville, Kansas City, Lisle, N. Y.; Chicago, Minneapolis, Portland, Los Angeles, and at the Southwestern Regional YM-YWCA Conference.

A report was presented on the observance of Reformation Day, in accordance with the suggestion of the Executive Committee last January "that Reformation Day, October 31, 1948, be made the occasion for an emphasis upon our heritage in the Protestant Reformation and that as many key communities as possible be enlisted to bear a united witness to the positive principles of the Reformation and their significance for our life today."

VOTED: That the united observance of Reformation Day be continued in 1949 and that, so far as possible, these observances be multiplied.

VOTED: That the Council requests its Department of Evangelism to take responsibility in this matter, offering its services to the communities in behalf of the Council in assisting them to work out their programs, provide literature and publicity materials and secure speakers.

Mr. T. A. Rymer, Director of the General Commission on Chaplains, reported on the budgetary situation of the Commission, which had ended the year with a surplus of \$8,097. There is a reserve fund of \$50,000. The new Chaplains' Memorial Building, at 122 Maryland Avenue, N. E., Washington, was dedicated on November 3, 1948, free of debt.

Dr. Hazen, Chairman of the General Commission on Chaplains, explained that the question had arisen whether the General Commission should incorporate in order to hold title to the Memorial Building, but it was unanimously voted by the Executive Committee of the General Commission that it should continue relationships with the Federal Council and the Federal Council should be asked to hold title to the building.

VOTED: To approve the following agreement with the General Commission and to authorize the President of the Council to sign it in behalf of the Council:

"To define and designate responsibilities for the Memorial Building purchased and rehabilitated by action of the General Commission on Chaplains on April 30, 1947, through contributions of individuals, denominations and agencies, it is proposed that:

- "1. A Building Committee of five shall be annually appointed by the Chairman of the General Commission on Chaplains to be supplemented by the addition of the General Secretary of the Federal Council of the Churches of Christ in America and one other appointed by that body.
- "2. These seven shall act for and with the concurrence of the General Commission on Chaplains in all matters of responsibility for the maintenance and use of the building.
- "3. The General Commission on Chaplains shall ask the Federal Council of the Churches of Christ in America to continue to hold title to the property as trustee for the Commission.
- "4. Trusteeship shall be defined as involving the Federal Council of the Churches of Christ in America in no responsibility for use, maintenance, restoration of depreciation or insurance.
- "5. It shall be further understood that the General Commission on Chaplains shall set aside for building maintenance this year \$5,000 from the Reserve Fund and that the General Commission shall include annually in its budget an item for this Reserve Fund.
- "6. Acceptance of trusteeship shall be further interpreted as not infringing on the control or use of the building by the General Commission.
- "7. The General Commission on Chaplains agrees to assume any responsibility or loss resulting from suit against the Federal Council of the Churches of Christ in America, the registered owner of the building."

VOTED: To refer the appointment of an additional representative of the Federal Council on the Building Committee of the Chaplains' Memorial Building to the Committee on Nominations.

VOTED: To express to Mr. Rymer the great appreciation of the Executive Committee of the Council for the service which he has rendered in securing the Memorial Building, and also to Mrs. Rymer and her committee for planning the attractive furnishings and decorations.

On behalf of the Department of International Justice and Goodwill, Mr. Fagley presented the following resolutions on Displaced Persons, which were adopted after discussion and amendment:

"In order that more prompt and equitable assistance may be rendered to displaced persons, the Executive Committee of the Federal Council of the Churches of Christ in America urges the Congress to effect and the American people, especially the members of our churches, to support such changes in legislative and administrative procedures as the following:

1. Provision of government funds to cover the costs of inland transportation.
2. Provision of more adequate administrative funds for the Displaced Persons Commission.
3. Simplification of administrative procedures to expedite admission of eligible persons promptly after required assurances have been given.
4. The deletion of the jobs and housing requirement from present assurances.
5. Moving the 'cut-off date' of eligibility from December 22, 1945, to such later dates as will remove the present discriminations.
6. Removal of any discriminatory percentages based on race or nationality.
7. Elimination of the present provision which charges admitted displaced persons against future immigration quotas for their respective nationalities.
8. Increase of the number of displaced persons to be admitted to 400,000 and extension of the period of admission from 2 to 4 years.
9. Admission of a fair proportion of displaced persons temporarily located elsewhere than in Germany—as, for example, in Sweden or Shanghai.
10. Extension to Austria of the provision now applying to Germany whereby one-half the national immigration quota is available to 'expellees' who do not qualify as 'displaced persons.'

"The Executive Committee authorizes the Department of International Justice and Goodwill to arrange for the presentation of the

above recommendations to church agencies and to the Congress. We call upon our churches to redouble their efforts to secure jobs and housing essential to the resettlement of displaced persons."

Mr. Fagley reported on plans for the National Study Conference of the Churches on World Order, to be held in Cleveland, Ohio, March 8-10.

Rev. Cameron P. Hall, Secretary of the Department of the Church and Economic Life, announced that a gift of \$100,000 over a period of three years had been secured from the Rockefeller interests for basic studies in the field of the church and economic life. These studies will be carried on under a special study committee with Mr. Charles P. Taft as chairman and with the help of a special staff.

Mr. Hall also reported that a Second National Study Conference is proposed, under the auspices of the Department of the Church and Economic Life, for February 17-19, 1950.

VOTED: That a National Study Conference under the auspices of the Department of the Church and Economic Life be held February 17-19, 1950, to which shall be invited representatives of the member communions and other interested denominations and related organizations, to help develop Christian strategy in various aspects of economic life.

VOTED: That the Executive Committee of the Federal Council of the Churches of Christ in America urges the Congress to appropriate the United States' share of the United Nations Fund for relief of Palestine refugees.

Dr. Barnes presented a proposed statement on the Indonesian situation, which, after discussion, was approved as follows:

"The Federal Council of the Churches of Christ in America notes with warm appreciation the pastoral letter of the Protestant Church of Indonesia of June, 1948, the letter of the General Synod of the Netherlands Reformed Church addressed to the Netherlands Government on September 22, 1948, and the statement of the same Synod adopted on January 14, 1949. The Federal Council joins with these other Christian bodies in support of the political independence of Indonesia.

"We welcome the repeated assurances of the Netherlands government, mentioned in the recent statement of the General Synod, that the government continues committed to immediate Indonesian independence. We share the concern of the General Synod over the adverse effect of recent military measures upon the mutual confidence between the peoples of Indonesia and of the Netherlands; for such

confidence is essential to helpful relations between these nations and to peace, especially in Asia but also in the world. The statement of the General Synod, which is appended hereto, is commended to the American churches for their careful attention.

"We express the earnest hope that the present conflict may soon be resolved and urge that the assistance of the United Nations to that end be accepted by the parties involved.

"We are gratified that, despite the political complications and tensions, the churches of the Netherlands and of Indonesia have brought about the organization of independent synods in Indonesia with the understanding of continued help without control from the churches of the Netherlands. In principle and policy the churches have thus set an example that should be suggestive and inspiring for the solution of the political problems.

"To our fellow Christians in both lands we give assurance of our sympathetic fellowship and of our prayers that they may be guided and strengthened by Almighty God in their efforts to maintain and extend freedom, justice, peace and goodwill." (For the statement of the General Synod mentioned above, see Appendix B.)

It was reported that Mr. Taft had asked for authorization to appear at hearings on Reciprocal Trade Agreements, on the basis of the resolution on the subject adopted in March, 1947.

VOTED: To authorize Mr. Taft to make representations to the appropriate committee on Reciprocal Trade Agreements at the appropriate time.

Dr. Cavert reported that inquiries had come from leaders in the German Church regarding the attitude of the Federal Council with regard to the alleged unfairness of trials of German war criminals at Dachau.

VOTED: That the Federal Council's Executive Committee express its appreciation to Secretary Royall for having appointed a commission to investigate the conduct of the Dachau trials and urge him to take steps to halt executions of all those about whom there is doubt whether they have had a fair trial.

VOTED: That a committee consisting of Dr. Goebel, Dr. Fry, Mr. Dulles and the President and General Secretary of the Council be requested to give further study to and to seek conference on the matter with the Attorney General of the United States and others who may be in a position to give information; and to advise the Executive Committee whether it ought to make a public appeal to the Senate Judiciary Committee or some other responsible agency for review of the processes followed by the War Crimes Commission.

VOTED: To refer to the Advisory Committee for study and report the following overture from the Executive Committee of the General Council of Congregational Christian Churches regarding a conference of leaders in science, philosophy and education with chosen leaders in religion to face problems and discover their solutions:

"The Executive Committee of the Congregational Christian Churches, meeting in New York October 6, 1948, bears witness of its awareness of the crises and possibilities of these days and of the important need of united rather than divided effort on the part of all who seek peace and justice for our world. To this end this Committee makes overture to the Federal Council of the Churches of Christ in America, asking that it take the lead in bringing together certain leaders in science, philosophy and education with chosen leaders in religion for a painstaking study of the times and a sincere and conscientious facing of our problems and discovering their best solutions. For far too long a time the Church has tried to work in relative isolation from the great fields of science, of philosophy and of education. Leaders there, like the leaders of the Church, have labored in compartments of their own.

"The walls of partition must be leveled and the base of co-operative human endeavor must be vastly broadened if we are to develop any really adequate means for resolving the difficulties mankind faces.

"God has raised up leaders in science who have discovered great new truths. The best educators are conscious of the need of better techniques in education and all men cry out for a philosophy which will help them to live and work, amid crises and uncertainties.

"We believe that it is the will of God that, through the leadership of His Spirit, mankind shall find ways leading to more abundant life. We believe it is His purpose that men shall be united in a civilization of friendly co-workers, building on earth that kingdom glimpsed in both sacred and secular literatures and long desired by the heart of mankind.

"We believe the Federal Council of the Churches of Christ in America is peculiarly fitted to initiate a comprehensive plan for co-ordinating the intelligence, the will and the faith of the aforementioned leaders in these various areas of American life. It is our belief that beginning modestly and developing their purpose as their wisdom may direct, these leaders can unite to bring to our time light and counsel which will lift the hearts and strengthen the wills of multitudes."

A report of the Committee on Nominations was presented by its Chairman, Bishop Sterrett, and adopted as follows:

For the Advisory Committee—

Bishop G. Bromley Oxnam,
Chairman
Mr. Ralph M. Arkush
Rev. Edwin T. Dahlberg

Rev. Hugh D. Darsie
Rev. L. W. Goebel
Bishop D. Ward Nichols
Rev. William Barrow Pugh

Rev. F. Eppling Reinartz
Pres. J. McDowell Richards
Mrs. William W. Rockwell

Rt. Rev. Frank W. Sterrett
Mr. Charles P. Taft

Ex officio—Bishop John S. Stamm, President; Mrs. Douglas Horton, Vice-President; Mr. Francis S. Harmon, Chairman of Finance Committee.

For Committee on Publications—

Rev. Frederick L. Fagley, *Chairman*
Mrs. Paul Moser

Rev. Harry Ver Strate

For Finance Committee—

Mr. Francis S. Harmon, *Chairman*

Pres. J. Earl Moreland

Mr. Barclay Acheson

Mr. Charles C. Parlin

Rev. Earl F. Adams

Bishop Clare Purcell

Mr. Earl W. Brandenburg

Mr. Paul Moser

Rev. George Walker Buckner, Jr.

Mr. Charles H. Seaver

Mr. John M. Glenn

Mr. Harper Sibley

Mr. Orrin R. Judd

Mr. S. Frederick Telleen

Mr. C. Everett Bacon

For Members of the Executive Staff of the Council—

Rev. Samuel McCrea Cavert, General Secretary

Rev. Roswell P. Barnes, Associate General Secretary

Rev. J. Quinter Miller, Associate General Secretary

Rev. Thomas C. Allen, Co-Secretary, Department of Race Relations

Rev. Jesse M. Bader, Executive Secretary, Department of Evangelism

Mr. Donald C. Bolles, Director, Public Relations

Rev. Beverley M. Boyd, Executive Secretary, Department of Christian Social Relations

Rev. Deane Edwards, Executive Secretary, Commission on Worship

Rev. Richard M. Fagley, Co-Secretary, Department of International Justice and Goodwill

Miss Elma Greenwood, Assistant Executive Secretary, Department of the Church and Economic Life

Rev. Cameron P. Hall, Executive Secretary, Department of the Church and Economic Life

Rev. Seward Hiltner, Executive Secretary, Department of Pastoral Services

Rev. F. Ernest Johnson, Executive Secretary, Department of Research and Education

Rev. H. H. Kalas, Director, National Christian Teaching Mission

Rev. George D. Kelsey, Associate Executive Secretary in Field Administration

Dr. Benson Y. Landis, Executive Secretary, Joint Committee on Town and Country and Associate Executive Secretary, Department of Research and Education

Rev. J. Oscar Lee, Executive Secretary, Department of Race Relations

Rev. H. H. McConnell, Field Secretary, Department of Evangelism

Rev. John Oliver Nelson, Executive Secretary, Commission on the Ministry

Rev. James Lloyd Stoner, Director, University Christian Mission, Department of Evangelism

Rev. Walter W. Van Kirk, Executive Secretary, Department of International Justice and Goodwill

Rev. Forrest Cleburne Weir, Field Secretary in charge of Atlanta Office

Rev. L. Foster Wood, Executive Secretary, Commission on Marriage and the Home

Miss Aenid A. Sanborn, Editorial Secretary

Mr. John M. Johansen, Assistant Treasurer

Chairmen and Vice-Chairmen of Departments and Commissions—

Department of Christian Social Relations

Mr. Shelby Harrison, Chairman

Rev. E. Felix Kloman, Vice-Chairman

Commission on Marriage and the Home

Rev. Hugh D. Darsie, Chairman

Rev. Warren D. Bowman, Vice-Chairman

Department of the Church and Economic Life

Mr. Arthur S. Flemming, Chairman

Mr. Charles P. Taft, Chairman of Study Committee

Department of Evangelism

Rev. Edwin T. Dahlberg, Chairman

Rev. Allen Claxton, Vice-Chairman

Field Department

Rev. Earl F. Adams, Chairman

Rev. Ansley C. Moore, Vice-Chairman

Department of International Justice and Goodwill

Rt. Rev. William Scarlett, Chairman

Mrs. Leslie E. Swain, Vice-Chairman

Commission on the Ministry

President Dale H. Moore, Chairman

Rev. Robert W. Gibson, Vice-Chairman

Washington Office Committee

Mr. D. Allan Locke, Chairman

Rev. F. M. Potter, Vice-Chairman

Protestant Radio Commission (Elected by the Commission and confirmed by the Federal Council)

Mr. Charles P. Taft, Chairman

Rev. Paul C. Payne, Vice-Chairman

Rev. Truman B. Douglass, Vice-Chairman

Committee on Religious Work on the Canal Zone

Rev. A. W. Wasson, Chairman

Women's Co-operating Commission

Mrs. Van Santvoord Merle-Smith, Chairman

Commission on Worship

Rev. Hampton Adams, Chairman

Rev. W. Russell Bowie, Vice-Chairman

Bishop Sterrett also presented the list of members for the following departments and commissions:

Inter-Council Field Department
Protestant Radio Commission
Department of the Church and Economic Life
Department of International Justice and Goodwill

VOTED: To approve the nominations as presented by Bishop Sterrett.

Bishop Sterrett explained that the nominees had not been consulted and that present officers will continue until their successors have taken office; also that other nominations, including the chairmanship of the Department of Race Relations, will be made at the next meeting.

The following further nominations were also presented and approved:

For the Board of Directors of the Japan Christian University Foundation—

Mrs. Douglas Horton

Rev. Walter W. Van Kirk

For Members of the Corporation of Church World Service—

Rev. Earl F. Adams

Mrs. Henry Sloane Coffin

Rev. Vernon S. Broyles

Mrs. Henry Hill Pierce

Alternates—

Miss Margaret Forsyth

Rev. Roswell P. Barnes

Rev. William Keys

For the Federal Council's Proxy as a Founding Member of Church Service—

Mr. Harper Sibley

VOTED: To refer to the Advisory Committee the question of the advisability of naming Dr. Henry Smith Leiper as Ecumenical Secretary of the Federal Council.

VOTED: To refer to the Advisory Committee for guidance the problem of geographical distribution of the membership of departments and the question of finance.

Record was made of the fact that the following matters which had come up at the Biennial Meeting had been referred to departments of the Council:

Increasing Religious Ministry in Institutions—referred to the Department of Pastoral Services

Statement Commending Recent Actions against Racial Discrimination—referred to the Department of Race Relations

Proposed Statement on Legislation Affecting Planned Parenthood—referred to the Commission on Marriage and the Home.

VOTED: To refer to the Advisory Committee for study and report the resolution offered at the Biennial Meeting at Cincinnati on the House Committee on un-American Activities.

VOTED: To refer to the Advisory Committee for study and report the date and place of the Biennial Meeting of 1950, the following invitations having already been received: Boston, Rochester and Denver.

VOTED: To refer to the Advisory Committee for study, conference and report a proposal that the Federal Council become one of the two sponsoring agencies for the Interseminary Movement through the Interseminary Committee with the National Student Committee of the Y. M. C. A.

Dr. Cavert explained that the proposal had come to the Federal Council because, up to the present time, the American Committee for the World Council of Churches had been such a sponsor of the movement, but the American Committee goes out of existence now that the World Council has been constituted. The Interseminary Movement's own definition of what it is follows: "A movement of students and faculty who believe in Jesus Christ as Savior and Lord, who are in institutions in the United States training for various aspects of the Christian ministry, and who are dedicated to the ecumenical reformation, namely, that fundamental re-awakening among individuals, congregations and confessions which leads to the pursuit of the full mission of the Church of Jesus Christ in the entire world, and which seeks greater unity among Christians and churches in this world movement."

March 15 was announced as the date of the next meeting of the Executive Committee.

After a closing prayer and benediction by Bishop D. Ward Nichols of the African Methodist Episcopal Church, the meeting adjourned.

W. GLENN ROBERTS, *Recording Secretary*.

APPENDIX A

DENOMINATIONAL CONTRIBUTIONS

The following schedule shows the amounts which the denominations contributed to the Federal Council in the year ending December 31, 1948, and the amounts requested for 1949. The requests are based upon the policy of securing at least one-half of the Council's support from the member Churches. The budget for 1949 is \$640,289. To secure one-half of this amount (\$320,144) requires 6 one-hundredths of one per cent (i.e., .0006, a little less than one-sixteenth of one per cent) of each denomination's "total giving," as reported to the United Stewardship Council in the statistics published on December 1, 1948. For the denominations which made no report, indicated by an asterisk, an estimate is given. Contributions to the Council from local Churches are included in the denominational figures.

<i>Denomination</i>	<i>Giving for All Purposes</i>	<i>Contributed in 1948</i>	<i>Requested for 1949</i>
Baptist, Northern	\$41,347,253	\$15,481	\$24,800
Baptist, National (Inc.)*	4,000,000	1,065	2,400
Baptist, Seventh Day	175,725	105	105
Brethren, Church of the	5,947,067	2,015	3,560
Congregational Christian	30,802,429	19,308	18,485
Disciples of Christ	33,613,800	16,053	20,170
Episcopal	57,529,310	22,483	34,500
Evangelical United Brethren	23,020,261	5,882	13,800
Evangelical and Reformed	17,761,983	12,669	10,660
Friends, Five Years Meeting* ...	1,000,000	210	600
Friends, Phila., and Vicinity** ..	150,000	....	90
Methodist	164,138,457	70,618	98,480
African Methodist Episcopal* ...	2,500,000	967	1,500
African Methodist Episcopal Zion*	2,500,000	1,350	1,500
Colored Methodist*	1,500,000	745	900
Moravian	800,000	400	480
Czech-Moravian Brethren*	100,000	65	60
Presbyterian U. S. A.	86,630,184	28,551	51,980
Presbyterian U. S.	30,489,730	3,087	18,000
Reformed in America	8,885,647	3,775	5,330
Romanian Orthodox**	100,000	....	60
Russian Orthodox*	400,000	50	240
Syrian Antiochian Orthodox*	100,000	50	60
Ukrainian Orthodox*	150,000	50	90
United Presbyterian	8,557,757	3,234	5,130
<i>Limited Participation</i>			
United Lutheran .....	....	10,156	12,000
United Church of Canada .....	....	995	1,000
Miscellaneous. ....	....	12,660	....
Total	\$522,199,603	\$232,024	\$325,980

* Estimated

** Not a member in 1948

APPENDIX B

STATEMENT OF GENERAL SYNOD OF THE NETHERLANDS REFORMED CHURCH, JANUARY 14, 1949

The General Synod of the Netherlands Reformed Church has again seriously considered the message which it is her duty to give in the name of the Church in the present situation on the relations between the Netherlands and Indonesia.

The General Synod in its letter to the Netherlands government of September 22, 1948, took as starting-point the promise which was given by Queen Wilhelmina on behalf of the Dutch people, and repeated several times since, to co-operate in the establishing of the political independence of Indonesia. The Synod in addressing the Government, was conscious of the high office of the Government as God's servant and its responsibility for its own conduct, also in making use of power. Fully conscious of the impending dangers in fulfilling the given promise, the Synod gave expression to the thought "that a solution of the problems by force of arms would inevitably lead to very great difficulties in the future." Still now the General Synod holds the same point of view which then led to its message. In the meantime, however, violence has occurred again and we have to consider the possibility that the spiritual harm, against which we warned in our previous letter to the Government, has already been done. We know that the decision taken by the Government has not been an easy one. It was of the opinion that a failure to take action in the present situation would have caused even greater damage and would have deprived the Government of the possibility of redeeming the promises to Indonesia. Only the Government could take the decision, a decision on which the Church, in view of the political complications, is not competent to give judgment.

The Synod is filled with concern that the military action has dealt a blow to the mutual confidence, which will not only have its repercussion on the future relations between the peoples of the Netherlands and Indonesia, but also on the work of Church and Mission.

The Church, however, wishes to take seriously the declaration of the Government in which it said that though this present course has been followed an early realization of the political independence of Indonesia will be aimed at with the utmost exertion. We confess that we, both as Church and as people, have considered ourselves in our relation with the peoples of Indonesia rather than recognizing and loving them as our neigh-

bors. If our Government should deviate from the course to which it has pledged itself in the past few weeks, which we hope will not occur, then we would be obliged, bowing under our own guilt, to raise our voice as Church. All barriers should be removed which stand in the way of a voluntary and free co-operation of the Netherlands and Indonesia. Giving up all selfishness, the Dutch people and their Government should do everything in their power to restore confidence among the Indonesian people, those in the Republic included, by fulfilling fully and liberally the given promise.

In the faith of our Lord Jesus Christ, we know ourselves united with the Churches of Indonesia confessing the same Lord and Saviour. He alone makes us really free and willing to serve.

The General Synod concludes with an appeal to pray for the governments of the Netherlands and Indonesia and for all those who are responsible for the execution of their decisions, so that God may grant them wisdom particularly in these days. This intercession concerns also the peoples of the Netherlands and Indonesia, who are at this moment under such heavy strain.

More than ever we cling to the word of God: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

March 15, 1949

A meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held on March 15, 1949, at the Russell Sage Foundation Building, 130 East 22nd Street, New York, beginning at ten o'clock.

The following members and official alternates were present:

BISHOP JOHN S. STAMM, *President of the Council, presiding*

National Baptist Convention
Rev. W. H. Jernagin

Mr. Charles H. Seaver
Rev. Arthur E. Wilson

Northern Baptist Convention
Rev. B. C. Barrett
Rev. Edwin T. Dahlberg
President Sandford Fleming

Czech-Moravian Brethren

Rev. Josef Barton

*Rev. Frank Jennings
Rev. Vernon L. Shontz
Rev. A. C. Thomas

Disciples of Christ

Rev. Hugh D. Darsie
President R. B. Montgomery
Mrs. E. V. Pugh

Congregational Christian Churches
Rev. Edward C. Boynton
Rev. Frederick L. Fagley
Mrs. W. W. Rockwell

Evangelical and Reformed Church

Rev. L. W. Goebel
Rev. William E. Lampe

* Representing the interests of state and local councils of churches.

Evangelical United Brethren Church

Rev. D. T. Gregory

Five Years Meeting of Friends

Mrs. Elizabeth Hazard

Rev. W. Glenn Roberts

Methodist Church

Rev. Weldon F. Crossland

Rev. Elliott Fisher

President J. Earl Moreland

Bishop G. Bromley Oxnam

Rev. John M. Pearson

Rev. William F. Quillian

Bishop Marshall Reed

Rev. Robert M. Williams

African Methodist Episcopal Church

Bishop D. Ward Nichols

Colored Methodist Episcopal Church

Rev. Channing H. Tobias

Moravian Church

Bishop Kenneth G. Hamilton

Presbyterian Church in the U. S.

Rev. John M. Alexander

President J. McDowell Richards

Presbyterian Church in the U. S. A.

*Rev. J. Henry Carpenter

Mr. John Foster Dulles

Rev. Lawrence T. Hosie

Rev. William B. Pugh

Rev. Raymond C. Walker

Protestant Episcopal Church

Mr. John M. Glenn

Rt. Rev. Frank W. Sterrett

Reformed Church in America

Rev. John S. Ter Louw

Rev. Harry Ver Strate

Russian Orthodox Church

Mr. Ralph Montgomery Arkush

United Lutheran Church (consultative)

Mrs. O. A. Sardeson

Mr. S. F. Telleen

United Presbyterian Church

Rev. James M. Guthrie

Also Rev. Earl F. Adams, Chairman, Inter-Council Field Department; Rev. Henry Sloane Coffin, Chairman, Department of Research and Education; Rev. Joseph C. Hazen, Chairman, General Commission on Chaplains; Rev. Dale H. Moore, Chairman, Commission on the Ministry, and Mrs. Van Santvoord Merle-Smith, Chairman, Women's Co-operating Commission. Also Dr. William B. Lippard and Miss Gertrude Apel, Federal Council members; Mr. Howard G. Taylor, Jr., of the Religious Society of Friends of Philadelphia and Vicinity; Rev. Chester Ramsey of Seattle, and Miss Ruth Miller, of the Japan Christian University Foundation.

Also the following representatives of affiliated, co-operating and consultative bodies:

Foreign Missions Conference of North America

Rev. Wynn C. Fairfield

United Stewardship Council

Rev. Stanley I. Stuber

Home Missions Council of North America

Rev. Mark A. Dawber

National Council of the Young Men's Christian Associations

Mr. Eugene E. Barnett

Also the following members of the Federal Council's staff:

Rev. Thomas C. Allen, Rev. Jesse M. Bader, Rev. Roswell P. Barnes, Rev. Robert S. Bilheimer, Mr. Donald C. Bolles, Rev. Samuel McCrea Cavert, Rev. Deane Edwards, Rev. Richard M. Fagley, Rev. Cameron P. Hall, Mr. John M. Johansen, Rev. George D. Kelsey, Mr. George Franklin Katcham, Dr. Benson Y. Landis, Rev. J. Oscar Lee, Rev. Henry

* Representing the interests of state and local councils of churches.

Smith Leiper, Rev. Paul B. Maves, Rev. H. H. McConnell, Rev. J. Quinter Miller, Rev. John Oliver Nelson, Miss Aenid A. Sanborn, Rev. James L. Stoner, Rev. Walter W. Van Kirk, Rev. L. Foster Wood.

Mr. John Foster Dulles presented the Message of the National Study Conference on the Churches and World Order, which was held in Cleveland, Ohio, March 8-11, entitled "Moral Responsibility and United States Power."

VOTED: To waive, in the case of the Cleveland message, the requirement that materials to be adopted by the Executive Committee must be sent out a week in advance of the meeting.

VOTED: To adopt the Message of the Cleveland Conference. (For text of Message, see Appendix A.)

VOTED: That the findings of the various sections of the Cleveland Conference be printed under the following formula:

"The findings of the various sections of the National Study Conference on the Churches and World Order, herewith printed in full, resulted from the deliberations of the delegates who had been named by the appropriate agencies of their respective communions and allied religious organizations, including city and state councils of churches. These findings were received by the Conference and recommended to the churches for study and action. The Cleveland Conference, in receiving these findings, spoke only for itself, and not for the churches or the Federal Council of Churches."

VOTED: That the Pastoral Letter to "Our Fellow-Christians in All Lands" and the "Statement on Religious Freedom," approved by the Cleveland Conference, be included in the Conference publications, for the information of the churches.

VOTED: That the Department of International Justice and Goodwill be authorized to proceed with the publication of the aforementioned documents.

The minutes of the meeting of January 18, 1949, were approved.

A financial report as of February 28, 1949, was presented by the Assistant Treasurer, Mr. John M. Johansen, showing a deficit of \$19,147.58.

A report of the Committee on Publications was presented by the chairman, Dr. F. L. Fagley, and adopted as follows:

"The new Committee on Publications for the biennium 1949-50 has given approval to the following publications as falling within the scope of approved program and policy of the Federal Council:

*"Evangelism, the Primary Responsibility of All the Churches—*reprint of an address by Rt. Rev. Stephen Neill, Associate General Secretary of the World Council of Churches, Geneva, Switzerland, delivered at the Biennial Meeting of the Federal Council in Cincinnati on December 3, 1948.

*"The Relationship between Religion and Psychotherapy in the Adjustment of the Individual—*reprint from the *Journal of Psychiatric Social Work* (Fall Edition)—A symposium representing the three faiths, by Walter Kluge, Otis R. Rice and Raymond W. Bedard, with an introduction by Dr. Luther Woodward. The reprint bears the following explanation: 'The views expressed are those of the authors and should not be construed as representing the views of the Federal Council.'

*"An Order of Service for Rural Life Sunday, 1949—*from the Committee on Town and Country, constituted jointly by the Federal Council, the Home Missions Council and the International Council of Religious Education.

*"A Protestant Program for the Family Farm—*Proceedings of the Conference on this subject held at Garrett Biblical Institute, Evanston, Ill., March 22-24, 1948. Issued by the Committee on Town and Country, representing jointly the Federal Council, the Home Missions Council and the International Council of Religious Education.

"Raiffeisen's Brotherhood Credit, by Benson Y. Landis. An historical article about credit unions."

A report of the Advisory Committee was given by its Chairman, Bishop Oxnam, and approved as follows:

"1. Committee on Un-American Activities—

That, in the light of reported changes in the personnel and procedures of the Committee on Un-American Activities, action along the lines of the resolution on the subject introduced at the Biennial Meeting in Cincinnati be deferred.

"2. Consultant from World Council Staff—

That Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches, be invited to attend the meetings of the Federal Council's Executive Committee as a consultant in matters having to do with ecumenical relations and that Rev. Robert S. Bilheimer, Program Secretary of the World Council in the American Office, be invited to be Dr. Leiper's alternate in this connection. Also, that Dr. Leiper and Mr. Bilheimer be invited to attend the weekly meetings of the Federal Council's staff, for purposes of consultation and clearance.

"3. Interseminary Movement—

That the proposal presented to the Executive Committee at its meeting on January 18, 1949, for the Federal Council to become one of the sponsors of the Interseminary Movement, be approved for the biennium 1949-50, and that the sponsorship be understood to involve the following responsibilities:

- a. Appointment by the Federal Council of four members to serve on the Interseminary Committee.
- b. Provision of office space for one professional secretary and one stenographer of the Interseminary Committee without charge to the budget of the latter.

- c. Provision of limited staff services on the part of the Director of the Commission on the Ministry, to the Interseminary Committee without charge to the budget of the latter.
- d. Provision of bookkeeping, checking, and annual working capital facilities to the Interseminary Committee without charge to the annual budget of the latter.
- e. Items b, c and d define the responsibility for budget.
- f. Ratification by the Federal Council of the appointment of the Executive Secretary of the Interseminary Committee and recognition of the Executive Secretary of the Interseminary Committee as serving important interests of the Federal Council and entitled to attend the staff meetings of the Federal Council.
- g. Pending action of the Interseminary Committee on income tax deduction, contributions may be made to its budget in the following form:

‘To the Federal Council of the Churches of Christ in America for the Interseminary Committee.’
- h. Review by the Federal Council of the work of the Interseminary Committee on the basis of periodic reports to be submitted by the Interseminary Committee, and approval of the general policies of the Interseminary Committee to insure that policies of the Interseminary Committee are not inconsistent with the general policies of the Federal Council of the Churches of Christ in America.”

VOTED: To refer to the Nominating Committee the appointment of the Federal Council's four members on the Interseminary Committee.

“4. *Next Biennial Meeting*—

That the next Biennial Meeting be held in the week beginning November 26, 1950, in a place still to be selected, with the understanding that, if the constituting convention of the National Council of the Churches of Christ in the U. S. A., uniting the interests of the several interdenominational agencies, is scheduled for approximately the same time, the date of the Biennial Meeting will be subject to adjustment.”

Bishop Oxnam continued the report of the Advisory Committee with the following proposed statement of policy:

“That the Advisory Committee sees no objection to the procedure of filing an *amicus curiae* brief on behalf of the Federal Council in cases before the Supreme Court of the United States involving the application of principles to which the Federal Council is officially committed, provided any particular case on which it is proposed to present a brief is submitted to the Executive Committee in advance for approval.”

The proposal was discussed at length by Dr. Richards, Dr. Alexander, Mr. Arkush, Bishop Sterrett, Dr. Carpenter, Dr. Tobias, Dr. Jernagin and others.

On motion of Dr. Alexander, it was

VOTED: That the question of the use of *amicus curiae* briefs be referred back to the Advisory Committee for

further study, and that a full explanation of the procedure involved be furnished to all members of the Executive Committee, and that an opportunity be given for those so desiring to present their views to the Committee on the matter.

Bishop Oxnam continued the report of the Advisory Committee with the following recommendations:

"That the Executive Committee make as full a statement as possible on the issues involved in the trials of church leaders under communist-controlled regimes, for the information and guidance of the Council's constituency, and further

"That the staff be requested to make a preliminary draft of a statement on the subject, for submission by mail, first to the members of the Advisory Committee and then to the members of the Executive Committee for consideration at the meeting on March 15."

Bishop Oxnam explained that the staff as requested had prepared a statement which had been submitted to the Advisory Committee and approved by it and was now before the Executive Committee. He also explained that a statement from the Cleveland meeting entitled "Freedom of Religion and Related Human Rights—Resistance to Persecution," had been submitted to the Executive Committee. This latter statement includes a proposal for a conference between the Vatican and officers of the World Council of Churches for the purpose of considering what each means by religious liberty and whether common action in the face of threats to religious liberty is practicable.

VOTED. To adopt the following resolution:

"The Executive Committee of the Federal Council of the Churches of Christ in America has received from the National Study Conference on the Churches and World Order, held in Cleveland March 8-11, a document entitled 'Freedom of Religion and Related Human Rights—Resistance to Persecution,' which includes certain points in addition to those dealt with in the statement adopted by the Federal Council's Executive Committee today.

"Since the Federal Council is composed exclusively of American churches, while some of the proposals in the Cleveland document involve churches throughout the world, we request the Advisory Committee of the Federal Council to confer with officers of the World Council about the attitude of the churches in other lands toward these proposals, and to report to the Executive Committee at its next meeting, and to clear also with the Joint Committee on Religious Liberty, constituted by the Federal Council and the Foreign Missions Conference."

Bishop Oxnam then presented the Declaration on Religious Freedom prepared by the staff. After discussion and amendment, it was

VOTED. To adopt the Declaration on Religious Freedom, as amended. (For text of statement see Appendix B.)

On behalf of the Department of Race Relations Dr. Lee presented a plan for a national study of the Negro church to discover the reasons for:

- a. The conspicuous strength of many Negro churches.
- b. The characteristics of the rather unimpressive average church.
- c. The familiar weakness and division of the multitude of poor churches, raising the question of the extension of this dominant pattern in a northern urban setting.

and also to appraise:

- a. The contribution of these churches to the development of community life and the integration into it of newcomers.
- b. Experiences with the integration of all racial groups in inclusive churches.

VOTED: To approve participation by the Department of Race Relations in the National Study of Negro Churches on a co-operative basis with the Committee on Co-operative Field Research and the Home Missions Council, as set forth in the attached plan. (See Appendix C.)

VOTED: To approve the release of the Executive Secretary of the Department of Race Relations for one-quarter of his time for a period not exceeding 18 months, to direct the study.

VOTED: To approve the proposal that the Federal Council's Department of Race Relations become a consultative member of the Co-ordinating Committee on American Indian Affairs.

Dr. Lee also presented a request for authorization for the Department of Race Relations, with the assistance of legal counsel, to present to the United States Supreme Court a brief of *amicus curiae* in the cases of McLaurin and Sweatt, the brief to be based upon the positions officially taken by the Federal Council of Churches and the World Council of Churches with reference to segregation.

VOTED: That the proposed resolution be laid on the table until the next meeting of the Executive Committee because the Committee has not yet seen a copy of the brief which would be presented.

VOTED: To adopt the following statement on labor education extension service, presented by the Department of the Church and Economic Life:

"Labor today is assuming greater responsibility in shaping the character and direction of our common life. This requires education which will more adequately equip workers to meet these responsibilities. Better informed workers can contribute toward industrial peace, sound labor union policies, higher productivity, and better citizenship in community and nation.

"Extension of educational services to farmers has been a long-established policy of the Federal Government, as well as in many states. We believe that similar educational services should be extended to wage-earners as well. We welcome the increasing access to information and education offered workers by institutions of higher education on their campuses and in their communities.

"We hold that the responsibility for the extension of workers' education rests upon all citizens, as the benefits accrue to all. It requires the co-operation of educators and educational institutions. It calls for awareness by workers of their need as adults for continuing education. It calls for grants by Federal and State governments. We believe that extension of this type of education deserves the support of church people.

"In the grant of public funds we hold that they shall be used only for such schools or institutions as the constitutions or statutes of the several states make eligible for tax support for educational purposes. We affirm our continued adherence to the American principle of the separation of church and state, and to the principle that public funds should not be used for sectarian purposes."

Announcement was made of the University of Chicago Summer School on the Church and Economic Life, to be held June 27-July 28, 1949, intended mainly for pastors of local churches.

Dr. Adams spoke of the fact that the Southeastern Inter-Council Office in Atlanta was completing its second year of existence, with Dr. Forrest Cleburne Weir as Secretary. Its Advisory Committee consists of fifty persons—fifteen each from the Federal Council of Churches, the Home Missions Council and the International Council of Religious Education, and five from the United Stewardship Council.

VOTED: To approve the following description of the Southeastern Inter-Council Office:

"The Southeastern Inter-Council Office is not a regional Council; neither is it an inter-church council. It is the Southeastern Office of the Federal Council of Churches, the Home Missions Council, the International Council of Religious Education and the United Stewardship Council. Its distinctive value lies in its being a field service of these national councils to the churches and local and state councils in the region.

"It ought therefore to remain as a budgetary responsibility of the national councils that created it. The churches and councils it serves

are expected to contribute proportionate sums to the budgets of the national councils. The financial effort of the Office should be directed toward increasing these appropriations."

VOTED: To refer to the Advisory Committee for study and report the invitation to hold the Executive Committee meeting at the end of 1949 in Atlanta in connection with the regional convocation to be held there December 6, 7, and 8.

Dr. Dahlberg presented a plan for a series of Spiritual Life Conferences for Chaplains under the joint auspices of the Federal Council's Department of Evangelism and the General Commission on Chaplains, which was approved.

Bishop Sterrett, Chairman of the Committee on Nominations, presented a supplementary report of the Committee.

VOTED: To approve the recommendations of the Committee on Nominations for members of departments and commissions, and to declare the nominees elected.

VOTED: To confirm the nominations for membership on the General Commission on Chaplains from those denominations which are members of the Federal Council.

VOTED: To express appreciation to the Committee on Nominations for the way in which it has carried out its laborious and important task.

VOTED: To refer to the Advisory Committee for study and recommendation the following communication regarding the Committee on Interchange of Preachers:

"Twenty-five years ago the Committee on Interchange of Preachers was formed by the Church Peace Union, the Federal Council of Churches, and the American Council of the World Alliance for International Friendship through the Churches. Each group appointed five men to the Committee. Thus it has been representative throughout the years of these bodies. During this period it has been the instrument by which many of the leaders of the American pulpit have been given an opportunity of speaking in influential British churches. These men came back with a new appreciation of the actualities of life overseas, especially in Britain, and with widened horizons for their own work.

"The corresponding work in Britain was for nearly twenty years in the hands of an independent committee brought into existence by the English-Speaking Union of England and the British Council of the World Alliance. Outstanding leaders of the British churches were secured for important ministries in the United States. The two committees co-operated, each taking the responsibility for assignments in its own country.

"Several years ago the British Committee became a part of the activities of the British Council of Churches, and so it has developed that the relations of the American Committee are now with the British Council of Churches' Committee on Interchange.

"In 1948 the World Alliance for International Friendship Through the Churches became the World Alliance for International Friendship Through Religion. The minutes of the World Alliance (December 13, 1948) record the conviction that the work of the Committee on Interchange can now best be carried on by those actually connected with the Protestant churches, and request that the matter be fully discussed in such a way as to determine the mind of the Interchange Committee.

"It is the conviction of the Committee that we should approach the Federal Council of Churches so that this Committee may become a part of the Federal Council just as the British Committee is a part of the British Council. We feel sure that all the values of this work will be preserved in the best fashion by this relationship.

"The Committee wishes to record its gratitude for all that has been done by the World Alliance and the Church Peace Union in connection with its work through the years."

Dr. F. L. Fagley reported on the Council's share of responsibility for the visit of German church leaders sent to this country by the Office of Military Government of the United States to study American church life and programs.

VOTED: To express approval of the staff's undertaking to render this service to the visiting German churchmen.

VOTED: To adopt the following statement regarding observance of National Hospital Day, May 15, and the recruiting of nurses:

"Healing the sick and nursing those who are ill have been integral to the Christian ministry and expressions of Christian love from the beginning of Christian history. Our Lord Himself spent much time doing good and healing the sick as well as preaching the good news of salvation. They brought to Him many who were possessed by demons, and He drove the spirits out with a word, and cured all who were sick, in fulfilment of the words of the prophet Isaiah, 'He took our sickness and carried away our disease.' (Matthew 8:16, 17 Goodspeed). When He sent out the twelve apostles He instructed them not only to preach that the Kingdom of Heaven was at hand but to cure the sick, raise the dead, heal lepers, and drive out demons.

"Care of the sick was one of the ministries carried on by the early Church.

"In America the Church has been a founder of hospitals and medical and nursing schools.

"The Church has a great concern for the nursing profession and looks upon it as a full-time Christian vocation when entered into from Christian motives.

"The Church is concerned that the highest type of young women are recruited for the nursing profession, that they receive the finest possible training, and that the relationships they have in school and

in the practice of their profession will give maximal opportunity for their development as persons and their functioning as nurses.

"We urge the churches to present nursing as an opportunity for humanitarian service and as a full-time Christian vocation to their young people; to give pastoral care to the student nurses, to help them in their personal and vocational adjustments, to surround them with the best possible environment for their growth in Christian grace; and to support and encourage nurses in the discharge of their professional duties."

The following report of the Subcommittee on Inquiry into the German War Crimes Trials was presented by Dr. L. W. Goebel:

"At its meeting on January 18, 1949, the Federal Council's Executive Committee received a memorandum of information concerning the conduct of the Dachau trials of German war criminals, particularly in the case of German officers charged with having murdered American prisoners of war at Malmedy during the Battle of the Bulge. Following this presentation, the Executive Committee voted to appeal to Secretary Royall, of the Department of the Army, to take steps to halt executions of all about whom there is any doubt as to whether they have had a fair trial. The Executive Committee appointed a subcommittee consisting of Dr. L. W. Goebel, Dr. Franklin Clark Fry, Mr. John Foster Dulles and the President and General Secretary of the Federal Council, 'to give further study to the whole question of procedures in the Dachau trials and to seek conference on the matter with the Attorney General of the United States and others who may be in a position to give information.'

"On January 19, 1949, Dr. Fry and the General Secretary had an unhurried conversation with the Attorney General of the United States, Honorable Tom C. Clark, and the Assistant Solicitor, Mr. George Washington. The representatives of the Federal Council recounted such facts as the following:

That Colonel Willis N. Everett, Jr., who had served as defendants' counsel for German officers in the Malmedy cases, had presented a *habeas corpus* petition to the Supreme Court of the United States, charging that his clients had not had a fair trial.

That a special commission of investigation appointed by the Secretary of the Army and headed by Judge Gordon Simpson had recommended that, in the case of 29 Germans sentenced to death, including 12 involved in the Malmedy incident, the sentences should be commuted to life imprisonment or shorter terms.

That according to an Associated Press dispatch on January 14, 5 of the 29 prisoners who had thus been recommended for clemency had been executed.

"The Attorney General assured the delegation from the Federal Council that he would look further into the matter in consultation with the Judge Advocate General of the Army.

"On January 26, the General Secretary had a conference of nearly an hour's duration with the Judge Advocate General of the Army, Major General Thomas H. Green. Among important items of information which General Green gave were the following:

"That General Clay has full responsibility for all decisions with regard to clemency for those who have been sentenced to death;

"That the resolution of the Federal Council's Executive Committee of January 18 had been cabled to General Clay:

"That the trials under the War Crimes Commission have now been completed and that the remaining cases in lower categories of offense have been turned over to German courts.

"A summary of the war crimes trials, as given by General Green, shows that a total of 491 cases, involving 1,682 defendants, have been heard in Germany. There were 1,416 convictions. Of these, 426 were sentenced to death, 199 to imprisonment for life, and the remainder to imprisonments of varying length. As of December 3, 1948, 254 of the confirmed death sentences had been executed.

"General Green informally offered to arrange for a representative or representatives of the Federal Council to go to Germany to make their own inquiries, if so desired. Your committee does not believe that anything would be gained by accepting this invitation.

"In response to the official letter of the General Secretary conveying to the Department of the Army the resolution of the Federal Council's Executive Committee on January 18, a communication was received from the office of the Under Secretary of the Army under date of February 25. This communication recounts the steps which had been taken by the Department of the Army in reviewing the decisions in the Malmédy case and concludes as follows:

"The Department of the Army believes that the procedure adopted in the war crimes program at Dachau, the supplemental survey made by the Simpson Commission and the investigation by the special board ordered by the Commander-in-Chief, European Command, are sufficient to insure that sentences adjudged, approved and ordered executed are just and proper."

"The final decision of General Clay is expected to be made in the near future.

"Your committee believes that it has effectively registered the concern of the Federal Council's Executive Committee."

With regard to the Murray Bill (HR 2945), which would increase radically second-class postal rates, it was

VOTED: That the Executive Committee of the Federal Council of the Churches of Christ in America views with grave concern the proposal now before Congress for a radical increase in second-class postal rates as they would affect the publications of churches and religious bodies. We believe that it has been sound policy which has established a preferential classification for publications issued by religious, fraternal and other non-profit organizations. We call attention to the fact that religious periodicals, in contrast with commercial publications, do not carry a large amount of advertising and therefore could not expect to meet additional postage costs through increased income from advertising. We urge that the present system of preferential

rates for second-class mail be continued and that no change be made in the present pound-rate now applicable to religious periodicals.

Dr. Cavert read the following tribute to Chancellor Nicholas Pidhorecky of the Ukrainian Orthodox Church:

In the death of Rev. Nicholas Pidhorecky on January 27, 1949, the Executive Committee of the Federal Council of the Churches of Christ in America lost a member who had represented the Ukrainian Orthodox Church with great devotion and ability during the whole period since that Church joined the Council in 1942.

Father Pidhorecky was born on December 18, 1868, in the Ukraine, and attended the University of Lemberg. In 1897 he came to this country and thereafter played an important role in connection with both the cultural and the religious interests of Ukrainian Americans. He was the founder of the Ukrainian National Association. He was one of the organizers of the present Ukrainian Orthodox Church of America and Canada, and for the past twenty years had served as its Chancellor.

Father Pidhorecky's gentle spirit, his quiet ways and his Christian fidelity made him loved and esteemed by those who had come to know him within the Federal Council's circle. The Executive Committee records its gratefulness to God for his service to Christ and the Church.

Dr. Cavert led in a prayer of thanksgiving for Father Pidhorecky's life and influence.

Bishop Nichols of the African Methodist Episcopal Church urged that the Executive Committee make some statement with regard to the filibuster against civil rights legislation in Congress.

VOTED: That the Executive Committee of the Federal Council of the Churches of Christ in America views with grave concern the effect of the filibuster upon the processes of American democracy. We request the Advisory Committee to study the matter in detail and report to the next meeting of the Executive Committee.

The meeting adjourned.

W. GLENN ROBERTS, *Recording Secretary*.

APPENDIX A

MORAL RESPONSIBILITY AND UNITED STATES POWER

A Message to the Churches

In this National Study Conference on the Churches and World Order we have concentrated our attention on the moral use of United States power. We have done so because an outstanding fact of recent history is the sudden emergence of our nation as materially the most powerful on earth. The possession of such power involves great moral hazards and fateful consequences for the world. To use our power rightly requires the moral and spiritual insight which is derived from the Christian faith. It is especially appropriate therefore that the churches should address themselves at this time to the question of our nation's power. The kingdoms of this world must become the kingdoms of our Lord and of His Christ.

1. Christian Understanding of Our Worldly Power

As Christians we believe that this nation holds its power under the providence of God, to whom all nations are subject. We reject all interpretations of our destiny which would ascribe it merely to historical accidents without moral or religious meaning. We equally reject all interpretations which would regard this power as chiefly the fruit of virtue. We seek that our nation shall resist both the temptation to use its power irresponsibly and the temptation to flee the responsibilities of its power.

2. Responsibility in the Use of Power

The corollary of all power is responsibility. Power can corrupt. So, too, power can be made to serve worthy ends. Power can be used as an instrument of aggression. So, too, can power be used as an instrument of law and order. Power can be used exclusively for purposes of national self-interest. So, too, can power be used for the development and preservation of world community. Power is a trust for which we are accountable to God. The nation that ignores this truth courts disaster.

We have, in the past, glimpsed our national responsibility, but today we see that its magnitude far exceeds our earlier imaginings. Our nation now has an economic productivity almost equal to that of all the rest of the world combined. It has im-

mense military power. It has the confidence of many in other lands who believe that our people have no lust for conquest and genuinely desire a just and lasting peace in a free world. Freedom-loving peoples look to us for leadership, and without that leadership there would be demoralization in the world. Still it remains to be seen whether, as a people, we have the spiritual power which fits us for such leadership. This question should be a paramount concern of Christians.

3. Dangers of Worldly Power

Human pride, as we know from Scripture, is the most primal of all human sins; and those who are prosperous and powerful are particularly prone to it. A nation as fortunate as ours must resist the temptation to vulgar boasting and conceit.

We have been vaulted with incredible speed into our present position of responsibility. Inexperience in the use of power exposes our nation to the further danger of using that power awkwardly and thus, even without intent, aggressively. This danger would be aggravated should we succumb to arrogance. Many fear that this may happen.

There is also danger that we may lose sight of human values in our pursuit of technical supremacy. We are working intensively to make atom bombs and jet bombers, super flat-tops and Schnorkel submarines. We are devising machines to calculate flights of missiles that are beyond human calculation. We are performing miracles of production through the use of ever more efficient tools. What is the purpose of all this? Presumably it is to save mankind from falling under the sway of a materialistic rule that holds that man's chief end is to glorify the state and to serve it forever. But we shall not accomplish that great and worthy purpose if we are deaf to the cry of the people for deliverance from the death, the misery, the starvation of body and soul visited upon them by economic disorder and recurrent war. We must be compassionate in our exercise of power.

4. Positive Uses of Power

Our people have demonstrated their willingness to use a substantial portion of our economic wealth for the benefit of others. Through UNRRA, the European Recovery Plan and other economic aid, we have given away, since fighting stopped, about thirty billion dollars' worth of goods and thereby provided, for many nations, the economic margin for the survival of their people.

But more—much more—remains to be done. In the competition of ideologies and systems for the allegiance of man, com-

munist leadership is astute in aiming its assaults against positions that are indefensible, morally or practically. Unhappily, there are many such positions, political, economic and social.

The whole East is restless. Century-old patterns of government, education, industry, religion and family relations have broken down. New desires have been awakened. In the Far East there is a continuing struggle for independence and for improved living conditions. Confidence in the system of Western democracy has been shaken. Two world wars and a great economic depression have seemed to indicate the inability of the West to control either national rivalries or the mechanisms of production and distribution. Unjust discriminations and segregation based on race and color still persist in America and weaken her moral influence throughout Asia and Africa.

There was a time when the Western democracies had great prestige because of their dynamic pursuit of liberty, equality and fraternity; their great experiments in political freedom, and their industrial revolution which multiplied the productivity of human effort. It is time to undertake some new experiments with promise of benefit to others. In this connection we welcome President Truman's proposal for a pooling of technological resources for the advancement of under-developed areas.

There is no policy so barren, so certain to fail, as that of merely maintaining the *status quo*. If our nation's leadership is to be worthy, it must develop constructive and creative programs that will capture the imagination and enlist the support of the multitudes whose interest in battling political, economic and racial injustice is greater than their interest in defending such injustice merely because Communism attacks it.

We need not commend or seek to stabilize whatever or whom-ever Communism attacks. Our material support should principally serve to sustain, fortify, and enlarge human freedom and healthy economic and social conditions. Otherwise we become overextended materially and discredited morally.

Soviet-American Relations

In relation to Soviet Russia, the use of our nation's political power presents a problem of extreme difficulty and delicacy. Soviet Communists believe in and practice methods of violence and terrorism to extend the area of their control. There exist as yet no international law and international police force to protect those who are unable to defend themselves against these methods. The power of the United States provides today the chief material force which can induce restraints to protect human rights and fundamental freedoms where they still exist.

There is, however, great danger that such use of power may in fact lead to war. This could come about either because of over-zeal or corruption of motive on the part of those in our nation who determine the direction of our power or because of the misunderstanding or willful misinterpretation of our purposes by the leaders of Soviet Russia. That danger can easily be progressive as tension grows, public opinion becomes inflamed and war is increasingly assumed to be inevitable.

We reaffirm our calm conviction that war with the Soviet Union is not inevitable, and we believe that it is improbable, given proper use by the United States of its powerful influence. This assumes that the United States will seek to keep open all available channels of negotiation and reconciliation. Contradictory ideologies can co-exist without armed conflict if propagated by methods of tolerance. There is accumulating evidence that Soviet leaders are coming more and more to realize that under present conditions their methods of intolerance are ineffectual against a good society. Therefore a preventive war would be folly as well as sin. The just society is impregnable to Communism, which, although it may lift some burdens, fastens upon the common people other burdens greater and more grievous to be borne. Our major attention should, accordingly, be directed to establishing justice within the condition of freedom throughout the earth.

The United Nations

Power that concerns many should so far as practicable be exercised in consultation with the representatives of those who are affected. The United Nations is the international organization through which this best can be done. It was established, among other things, as a center for harmonizing the actions of its members and for co-ordinating their resources for the common good.

We call upon the American people to give the United Nations their loyal support and to make apparent their desire that their government use to the full the possibilities of the United Nations. The power and authority of the United Nations are as yet inadequate and ought to be enlarged as rapidly as can be done without jeopardizing its present universality. In this connection, however, it must also be borne in mind that law and order cannot be achieved on a world-wide scale without adequate acceptance of the moral principles upon which that law and order are based. That means that development of the United Nations will increase as a sufficient number of men all over the world have an increasing understanding of the spiritual nature

of man and a more nearly common standard of right and wrong. Such conditions will promote mutual trust and the development of laws by which relations in an international society can be governed.

It is precisely at this point that Christianity can make one of its greatest contributions. In proclaiming the Gospel to the uttermost parts of the world, the Christian Church will be faithful to its primary mission of bringing men to God in Jesus Christ and will contribute substantially to a moral climate in which a world of independent nations can grow into a unity of justice, order and brotherhood.

Regional Pacts

Since the foundation for a universal structure of law and order is still inadequate, the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the United Nations Charter. Regional pacts can add to the total of common security if they are genuinely within the universal framework of the United Nations; if they are based upon a natural community of interest and are in fact designed and operated to preserve and to promote the general welfare of participating nations. Such pacts can on the other hand add to insecurity if their words conceal what is essentially a military alliance which might validly appear to others to be aggressive.

The United States is already a member of the hemispheric pact of the Americas. An Atlantic pact is now in the process of negotiation. We do not take a position with regard to that proposed pact because its final text is not now available to us and because there is no opportunity for this Conference to study its principles and consider its implications. We do call upon the United States Senate not to take final action on this pact until the American people have had opportunity to gain full understanding of its meaning.

Reduction and Limitation of Armaments

The Charter of the United Nations contemplates a general limitation of armaments. Thus far, efforts to achieve that end have proved futile. We call upon the government of the United States to look upon present obstacles as reason, not to abandon its efforts, but rather to intensify its efforts to surmount these obstacles. The end sought is imperative—not only in terms of economic welfare, but also in terms of ending peacefully an armament race that otherwise may end in disaster. The goal of multilateral and balanced reduction of armaments, subject to

adequate international inspection and control, should be kept at the forefront of our national policy.

Liquidation of Western Political Supremacy

We need in all our foreign relations to be aware of the changing relationship between the West and other areas. There is in process a most spectacular transformation, as nearly half of the human race are liberated from political shackles that were formerly imposed and are assuming the full stature of self-governing peoples. Most of Asia has acquired new political freedom. As symbolic of the trend toward independence in Africa, three territories are moving toward self-government under United Nations trusteeship. In this hemisphere the status of the United States has changed from that of hegemony to one of equal fellowship. We rejoice in these developments. Our people should be constantly aware of the rightness of this transformation and should assist those entering upon their political freedom as with inexperience they face difficult political problems under conditions of acute economic strain.

5. Control and Co-ordination of Power

The new power that the United States now possesses in the world calls for new measures for its control to keep it in appropriate place under American tradition. We have never before had such power in peace to use for peace. Our present power came into being only during the late world war when the military might and productive capacity of the United States were immensely increased and when all of the other so-called "Great Powers" were grievously weakened. Since our power was a war factor, it fell under the direction of military strategy and it still remains largely under that direction, especially that of the National Security Council, the Joint Chiefs of Staff and the War Department. It is not unnatural that this should be so, because victory has not brought formal peace and there is apparent risk of new war.

If, however, our national power is to serve the ends of peace, our basic national strategy should be made by persons who have faith in the achievability of peace and who are qualified by experience and training to use and to evaluate the great possibilities for peace that reside in moral and economic forces, in organizations like the United Nations and the World Court and in the resources of diplomacy and conciliation. We do not reflect upon the patriotism or the sincere desire for peace of the leadership of our armed forces. Their professional training, however, does not qualify them to lay down the strategy

for peace and to calculate the risks that always have to be taken for peace if we are to win it, just as risks have to be taken in war for victory.

Once our nation's basic strategy for peace is defined, there should be co-ordination sufficient to ensure that all forms of official activity, whether military or civilian, fit into that strategy to ensure its success. Today unrelated acts in Germany or Japan, or the independent exploits of military or civilians, while well meant and perhaps intrinsically sound, may cumulatively jeopardize the success of any over-all national strategy for peace. There is required far greater co-ordination than exists today.

Such power as our nation now possesses is a truly frightening responsibility. We are confident that it can be used to assure peace. But this assumes the use of that power in scrupulous accord with the dictates of enlightened statesmanship. Misuse, however inadvertent, can spell disaster. Our citizens and all those in authority should concern themselves urgently with the task of controlling and co-ordinating all elements of our power.

6. Special Task of the Churches

During recent years the churches have helped to make clear what Christian principles mean in terms of the actual problems Christians face as citizens. Today the moral climate in the United States is more favorable to international co-operation. As a people, we have abandoned political isolation. We have shared in establishing a world organization and are supporting it. We have abandoned economic isolation. We are employing a larger measure of our material resources to help those who are weak. We have resisted the assumption that war is inevitable. In all this the churches have had a creative part.

Today more than ever it is an urgent and continuing mission of our churches to sharpen the sense of moral obligation, to mitigate national pride and pretention, to urge our people to a steadfast exercise of our enlarged responsibilities.

As we encounter those who would make national interests the end of our action, we shall preach the Majesty of God under whose sovereignty we are called upon to build a more inclusive community of mankind.

In opposition to those who would seek to solve our problems merely by increasing our military power or by resting our security upon a monopoly of atomic weapons, we shall insist that our security rests in a more perfect mutual support of all freedom-loving peoples and in healing the breach between the two worlds.

As against all who increase the tensions* of our world by hysteria and hatred, induced by vain conceptions of our own virtues, we will seek to preserve a sense of humility, remembering that in God's sight we are all in need of His mercy.

If America's leadership is to deserve the confidence of the world, it must be characterized by a righteous and dynamic faith. No people is ever great, even in worldly terms, without a faith, and nothing would be more dangerous than to have the present material power of our nation employed carelessly, detached from the guiding direction of a policy based upon righteous faith.

By both word and deed we must cultivate a faith which provides a serene courage amidst the insecurities of our day. There is no simple resolution of our complex responsibilities. Our generation is destined to live in the midst of uncertainty and turmoil. In such a world we declare that God rules. We are not doomed to chaos. We are laborers together with God, and with Him all things are possible.

APPENDIX B

A DECLARATION ON RELIGIOUS FREEDOM

The evidence coming from several areas in Europe makes it clear that there is a systematic attack upon churches by Communist-controlled governments. Although there may be no overt persecution of Christians for the profession of their private faith or for religious worship, it is plain that totalitarian states under Communist domination are determined to prevent the Churches from having any influence in public life. In the light of recent developments in Hungary, Bulgaria, and elsewhere, the design of these states to bring the Churches into subservience is no longer open to doubt.

The methods adopted by one totalitarian regime or another in achieving this design include preventing the Churches from maintaining schools for the religious education of their children, banning Christian youth movements or sharply circumscribing their activities, eliminating or controlling Christian publications, forcing strong church leaders out of their positions and supplanting them with submissive personalities, and isolating the Churches from fellowship and contact with Churches in other lands. While these objectives may not be openly avowed, they are pursued by such devious means as public trials on such

technical charges as manipulating the currency, black marketing and espionage.

The attack of the Communist-controlled governments is directed against all forms of organized religion which refuse to be tools of a secular policy. All the Churches are involved in the defense of a rightful religious freedom as over against the pretensions of the totalitarian state. They must stand together in resisting, in such ways as are appropriate to the Church, every attempt of a godless political regime to curtail or to destroy the influence of religion.

In bearing this united testimony and standing together in a common protest we must guard against a blind emotion or a heedless hysteria which might seek to defend the Church through resort to war. It would be wholly illusory to suppose that the present tensions could be relaxed by such a method.

Our witness in behalf of basic religious freedom is not limited to the states which are under Communist domination. There is also a totalitarianism of a Fascist type which is hostile to religious freedom. States which profess to be defending the rights of religion may in practice be denying those rights by their treatment of minority groups. We cannot be silent about the fact that in Spain, the Argentine and elsewhere there are today grievous abridgements of religious freedom. In championing religious freedom we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to proscribe the conscience of the individual.

We do not know the facts of the situation in the Communist-controlled countries well enough to justify us in fully evaluating the acts of our Christian brethren who are passing through a terrible ordeal. We can, however, have a confident trust that in every country there will be a faithful remnant who under circumstances of conflict will choose to obey God rather than men and who will not compromise their Christian convictions.

It is out of such fidelity to the Word of God in the face of hardship and danger that the Christian Church in other ages has survived attack and had its spiritual vitality renewed. The greatest service which we can render to hard-pressed Christians in many countries is to stand beside them in a fellowship of the spirit and to pray that they may be sustained by the Divine assurance that their faithfulness will not be in vain.

The threat which the Churches confront in other lands is a ringing call to Christians, in lands that are still free, to redouble their efforts in behalf of social justice and human rights. It is in the soil of misery and injustice that Communism thrives.

For Christians to struggle constantly to establish both freedom and justice for all people, remembering especially the poorest and the most oppressed, is to strengthen the Church for its most effective witness in the world today.

APPENDIX C

PROPOSAL FOR A NATIONAL NEGRO CHURCH STUDY

I. Considerations Leading to the Proposal

The existence of a Negro minority in the United States constitutes a central problem for our democracy, but equally a Christian challenge and opportunity.

The Church has hitherto been a strongly controlling influence in the development of the democratic and Christian culture of the Negro people.

Its position is now threatened by the progress of secularism which is strongly infiltrating into Negro society.

At this mid-point of the century, the American churches are under mandate all along the line to reappraise the aims and methods of their work.

The recent Assembly of the World Council of Churches demonstrated that race is recognized as an urgent Christian issue on a world scale and that America, under condemnation from the world conscience, is under obligation to re-examine its practices.

Meanwhile, extensive shifts of population have been taking place, enormously swelling the Northern Negro urban population, and correspondingly depopulating large rural areas.

No comprehensive survey of the Negro church has been made since the 1934 study of the Institute of Social and Religious Research.

It is highly important to discover, as of the present date, the reasons for:

- a. The conspicuous strength of many Negro churches.
- b. The characteristics of the rather unimpressive average church.
- c. The familiar weakness and division of the multitude of poor churches, raising the question of the extension of this dominant pattern in a Northern urban setting.

The Study would also seek to appraise:

- a. The contribution of these churches to the development of community life and the integration into it of newcomers.
- b. Experiences with the integration of all racial groups in inclusive churches.

Important special national Convocations on the urban church and on the rural church are in preparation for early 1950, and it is highly desirable that basic information from the proposed Study be available for presentation at these Convocations. American Foundations have generously assisted in studies and guidance processes in behalf of the rural Negro church. The present proposal seeks their help in making an inclusive national Study.

II. Proposed Methods

The Technical Staff of the Committee for Co-operative Field Research was authorized to make a draft statement of measures necessary to carry out the project.

The following points are offered for consideration, subject to the determination of the Committee authorized to carry out the project:

I. *Sponsorship and Control.* The Study to be under the auspices and control of a special committee, jointly appointed by the Federal Council, the Home Missions Council, and the Committee for Co-operative Field Research.

The Committee to consist of:

Dr. Thomas C. Allen
Bishop W. Y. Bell
Dr. Samuel McCrea Cavert
Dr. Tollie Cauton
Dr. Mark A. Dawber
Dr. H. Paul Douglass
Dr. Truman B. Douglass
Dr. W. H. Jernagin
Dr. George D. Kelsey
Dr. J. Oscar Lee

Dr. Herman Long
Dr. Edgar Love
Dr. Benjamin Mays
Bishop D. Ward Nichols
Rev. Don Pielstick
Dr. Harry Richardson
Bishop John S. Stamm
Bishop James Clair Taylor
Dr. Channing H. Tobias

The Committee to be augmented to a number not exceeding twenty-four members. The technical advice of the Committee for Co-operative Field Research to be used by the Study.

II. *Administration.* Administration shall be in the hands of a project director, with such associates as the Committee may determine on his nomination. (Secretary J. Oscar Lee, of the Federal Council's Department of Race Relations, is proposed for director.)

Other personnel, particularly for field work, is to be sought as follows:

(1) Thirty or forty workers now on the Home Missions Council payroll to be made available for a specified length of time; (2) The Committee for Co-operative Field Research to secure a similar corps of workers allocated by its co-operating denominations as part of their relationships with the Committee; (3) Statistical and secretarial help to be supplied as may be possible by the Federal Council and Committee for Co-operative Field Research.

III. *The Territorial Sample.* Choose ten metropolitan districts, ten smaller communities, five suburban communities with numerous Negroes, and ten rural counties. The selection to be with a view to sectional and socio-economic representativeness.

Supplement by special studies in Metropolitan New York and perhaps elsewhere.

IV. *Local Relationships.* In communities where there are councils of churches or well-established ministerial associations, their local sponsorship to be sought.

But, at the same time, approach to be made to the Negro community with a view to securing its initiative and co-sponsorship through some existing body, or through a representative committee to be created.

In communities without councils, means be sought to secure a definite backing both of the general church community and of the Negro community.

May 17, 1949

A meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held on May 17, 1949, beginning at ten o'clock, at the Russell Sage Foundation Building, 130 East 22nd Street, New York.

The following members and official alternates were present:

BISHOP JOHN S. STAMM, *President, presiding*

National Baptist Convention

Rev. L. G. Carr

Northern Baptist Convention

*Rev. Frank Jennings

Rev. A. C. Thomas

Church of the Brethren

Rev. Paul H. Bowman

Congregational Christian

Rev. Edward C. Boynton

Rev. Frederick L. Fagley

Mr. Charles H. Seaver

Rev. Arthur E. Wilson

Disciples of Christ

Rev. Hugh D. Darsie

President R. B. Montgomery

Rev. Paul G. Preston

Mrs. E. V. Pugh

Evangelical and Reformed

Rev. William E. Lampe

Evangelical United Brethren

Rev. D. T. Gregory

Rev. Joseph Willard Kreyer

Bishop J. Balmer Showers

Five Years Meeting of Friends

Rev. W. Glenn Roberts

Religious Society of Friends of Philadelphia and Vicinity

Mr. Edward W. Evans

Miss Grace E. Rhoads

Methodist

Rev. Weldon F. Crossland

Miss Margaret Forsyth

*Rev. Ivan M. Gould

Miss Sallie Lou MacKinnon

President J. Earl Moreland

Bishop G. Bromley Oxnam

Rev. John M. Pearson

Rev. J. Manning Potts

Rev. Robert M. Williams

* Representing the interests of state and local councils of churches.

African Methodist Episcopal

Rev. Augustus C. Sumpster

Colored Methodist Episcopal

Mr. D. Lincoln Reid

Moravian

Rev. F. P. Stocker

Presbyterian in the U. S.

Rev. John M. Alexander

Presbyterian in the U. S. A.

*Rev. J. Henry Carpenter

*Rev. Lawrence T. Hosie

Protestant Episcopal

Mr. John M. Glenn

Rt. Rev. Frank W. Sterrett

Reformed in America

Rev. Harry Ver Strate

Russian Orthodox

Mr. Ralph Montgomery Arkush

United Lutheran (consultative)

Mrs. O. A. Sardeson

Mr. S. Frederick Telleen

United Presbyterian

Rev. James M. Guthrie

Rev. James R. Lee

Also Rev. Earl F. Adams, Chairman of the Inter-Council Field Department; Rev. Henry Sloane Coffin, Chairman of the Department of Research and Education; Mr. Shelby Harrison, Chairman of the Department of Christian Social Relations; Rev. J. C. Hazen, Chairman of the General Commission on Chaplains; Mrs. Van Santvoord Merle-Smith, Chairman of the Women's Co-operating Commission; Mr. T. A. Rymer, Director of the General Commission on Chaplains; Miss Nadine Blair, Washington Office of the Federal Council and Co-operating Bodies; Mr. James L. Fieser, Japan Christian University Foundation; Mr. John Deschner, Executive Secretary, United Student Christian Council, and Professor E. G. Homrighausen, Chairman of the Committee on the United Evangelistic Advance.

Also the following representatives of affiliated, co-operating and consultative bodies:

Association of Council Secretaries

Mr. Henry Reed Bowen

Rev. Willis R. Ford

Foreign Missions Conference

Rev. Wynn C. Fairfield

Home Missions Council

Rev. Mark A. Dawber

National Council of the YMCA

Mr. Eugene E. Barnett

National Board of the YWCA

Mrs. Harrison S. Elliott

United Council of Church Women

Mrs. Harper Sibley

Mrs. W. Murdoch MacLeod

Also the following members of the Federal Council's staff:

Rev. Jesse M. Bader, Mr. Donald C. Bolles, Rev. Samuel McCrea Cavert, Rev. Deane Edwards, Rev. Richard M. Fagley, Miss Elma L. Greenwood, Rev. Cameron P. Hall, Mr. John M. Johansen, Rev. H. H. Kalas, Rev. George D. Kelsey, Dr. Benson Y. Landis, Rev. J. Oscar Lee, Rev. Henry Smith Leiper, Rev. H. H. McConnell, Rev. J. Quinter Miller, Rev. John Oliver Nelson, Miss Aenid A. Sanborn, Rev. Walter W. Van Kirk, Rev. Forrest C. Weir.

The minutes of the meeting of March 15, 1949, were approved.

A financial report as of April 30, 1949, was presented by the Assistant Treasurer, John M. Johansen, showing a deficit of

* Representing the interests of state and local councils of churches.

\$11,034.20, approximately the same as that of last year, and accepted by the Committee.

VOTED: To adopt the following resolution with regard to the William H. Hoover Trust:

"WHEREAS, William H. Hoover of North Canton, Ohio, on the 20th day of February, 1930, delivered \$50,000 in Federal Farm Loan Bonds to the George D. Harter Bank of Canton, Ohio, as Trustee to be held, managed and controlled by the Trustee with powers to sell, transfer, lease or exchange, invest or reinvest such property for the Federal Council of the Churches of Christ in America as Beneficiary with the provisions that the Trust shall as to both income and principal after payment of all expenses and cost of administration be disposed of by the Trustee as follows:

"A. The entire net income from said Trust shall be paid quarterly to the Federal Council of the Churches of Christ in America.

"B. At any time after twenty years from the date hereof (February 20, 1930) that the Board of Trustees or other governing body of the Federal Council of the Churches of Christ in America shall make written demand upon the Trustee for the payment of the principal of the Trust to the Federal Council of the Churches of Christ in America then the Trustee shall pay the principal of the Trust to the Federal Council of the Churches of Christ in America in five (5) equal annual installments and upon making the last payment this Trust shall terminate:

"Therefore, Be It Resolved: That the George D. Harter Bank of Canton, Ohio, now known as The Harter Bank and Trust Company, be instructed to pay to the Federal Council of the Churches of Christ in America the principal of the Trust in five equal annual installments commencing February 20, 1950, in the manner outlined in the Trust Agreement, and

"Further Resolved: To extend to the Harter Bank and Trust Company the appreciation of the Federal Council of the Churches of Christ in America for its excellent management of the Trust.

"Further Resolved: To give full authority to the Federal Council's Finance Committee to invest the funds made available under the terms of the Hoover Trust."

A report of the Committee on Publications was presented by the Chairman, Dr. Frederick L. Fagley, and adopted as follows:

"Since the last meeting of the Executive Committee, the Committee on Publications has given approval to the following materials, as falling within the area of approved policy and program:

Religion in Action in Economic Life—A report of progress published by the Department of the Church and Economic Life.

How One City Church Serves a Changed Neighborhood—Published by the Department of Christian Social Relations.

The Father's Role in the Emotional Development of the Child—By Jean B. Thompson, M. D., published by The Commission on Marriage and the Home."

A report of the Advisory Committee was presented by the Chairman, Bishop Oxnam, and adopted as follows:

"1. *Cleveland Statement on Freedom of Religion and Related Human Rights: Resistance to Persecution*

A report was made on an informal consultation with Dr. Visser 't Hooft, General Secretary of the World Council of Churches, concerning the proposals in the document entitled 'Freedom of Religion and Related Human Rights: Resistance to Persecution,' presented at the National Study Conference of the Churches on World Order, held in Cleveland, March 8-11, and referred by the conference to the Federal Council's Executive Committee. The Advisory Committee recommends that the Executive Committee take no action at this time in addition to its declaration on Religious Freedom adopted on March 15.

"2. *Amicus Curiae Brief*

It was reported that, in response to the request of the Executive Committee at its meeting on March 15, a statement describing the nature of an *amicus curiae* brief and the process of submitting such a brief to the Supreme Court had been prepared by Mr. Ralph Montgomery Arkush and mailed to all members of the Executive Committee. It was decided to make certain revisions in the statement previously submitted to the Executive Committee on the subject, with a view to safeguarding the position of churches which might not agree with majority views. The Advisory Committee recommends that the following amended statement be made by the Executive Committee:

The Committee sees no objection to the procedure of filing an *amicus curiae* brief on behalf of the Federal Council in cases before the Supreme Court of the United States involving the application of principles to which the Federal Council is officially committed, provided

- a. That a copy of the brief is submitted to the Executive Committee and approved in advance of its presentation to the court.
- b. That any church which regards it as inappropriate for a church to submit a brief in connection with judicial processes may be so recorded, if the representatives of that church on the Executive Committee so request.
- c. That in any particular case on which it is proposed to submit a brief, any church may be recorded as not joining in the brief, if the representatives of that church on the Executive Committee so request.

"3. *Worship and the Fine Arts*

The proposal of the Commission on Worship referred to the Advisory Committee by the Executive Committee, for the inauguration of a program in the field of religious music and drama was presented. The Advisory Committee recommends

- (1) That the Executive Committee look with favor on the enlargement of the present Commission on Worship into a commission (or department) of worship and the Fine Arts, including music and religious drama; and authorize the Commission on Worship to give further study to (a)

the type of service to be rendered and (b) the practicability of carrying the program out through volunteer leadership.

- (2) That any budgetary aspects of the plan be referred to the Finance Committee for study and report.

"4. Executive Committee in Atlanta

Attention was called to the fact that conflicts of engagements in some denominations might make it difficult to secure an adequate attendance at the Federal Council's Executive Committee if the meeting scheduled for November 15, 1949, were changed to December 6, 1949, in connection with the Southeastern Regional Convocation, as had been proposed at the last meeting of the Executive Committee. It was pointed out on the other hand that there were advantages in having the Executive Committee meet occasionally in other parts of the country than New York, even if the attendance should be smaller. The Advisory Committee recommends that the Executive Committee meet on the morning and afternoon of December 6, 1949, in Atlanta, Ga., instead of in New York on November 15, unless subsequent developments should make it clear that there would not be a satisfactory attendance.

"5. Interchange of Preachers and Speakers

In response to the communication submitted to the Executive Committee at its last meeting by representatives of the Committee on Interchange of Preachers and Speakers between Great Britain and the United States, the Advisory Committee recommends that the Federal Council assume the responsibility for this program, beginning June 1, 1949.

"6. The Filibuster

It was reported that, in response to the request made by the Executive Committee at its last meeting, provision had been made for a careful study of the filibuster in its relation to democratic processes and that this would appear in the near future in the *Information Service*, published by the Department of Research and Education. It was decided to make no recommendation on the subject until members of the Executive Committee had had the opportunity of studying this document.

"7. Laymen's Program

As a partial measure for implementing the recommendations of the section of the Biennial Meeting in Cincinnati on the theme, "The Development of a Greater Lay Participation and Leadership in the Church," the Advisory Committee recommends that the staff be requested to explore the practical ways of carrying out the proposal for creating "a unit within the Federal Council of Churches to serve the churches in strengthening their laymen's work" and particularly to ascertain what kind of interdenominational leadership and assistance the committees on men's work in the various denominations desire.

"8. Palestinian Refugees

The Advisory Committee recommends that the Executive Committee adopt the following resolution:

WHEREAS, The Executive Committee of the Federal Council of the Churches of Christ in America, on January 18,

1949, appealed to the Congress of the United States to authorize an appropriation of sixteen million dollars as the American share of the fund being raised under the auspices of the United Nations for the relief of the hundreds of thousands of homeless and penniless refugees from Palestine, and WHEREAS, Congress on March 24, 1949, authorized a contribution not to exceed sixteen million dollars and provided for advances of eight million dollars for this fund by the Reconstruction Finance Corporation, and

WHEREAS, The funds thus made available for the relief of the refugees will be exhausted within a few weeks, therefore be it

Resolved: That the Executive Committee appeals to the Congress of the United States to enact legislation promptly appropriating the full authorized amount of sixteen million dollars for the relief of Palestinian refugees."

For the information of the members of the Executive Committee, Bishop Oxnam made a statement about an informal conference which a few Protestant leaders had held with Mr. Myron C. Taylor at the latter's invitation. (See Appendix A.)

A proposed Message for Labor Sunday, 1949, was presented by the Department of the Church and Economic Life. After discussion, participated in by Dr. Lampe, Mr. Seaver, Dr. Wilson, Dr. Boynton, Dr. Coffin, Mrs. Sibley, Dr. Gregory, Dr. A. C. Thomas, Dr. Crossland and others, it was

VOTED: To adopt the Message for Labor Sunday, 1949, for general substance and to refer it to the Advisory Committee for revision in the light of the discussion. (For the final form, see Appendix B.)

The Department of the Church and Economic Life presented a proposed "Statement on Industrial Relations," which had been mailed to the members of the Executive Committee in advance of the meeting.

VOTED: To adopt the "Statement on Industrial Relations." (See Appendix C.)

VOTED: To approve the following statement and recommendations regarding the gathering of church statistics, on recommendation of the Department of Evangelism:

"The official statisticians of the religious bodies reported a total of 77,386,188 members in continental United States for the latest compilation made by the *Christian Herald* of New York and published in that periodical in its August issue, 1948. The figures were mainly for the calendar year 1947 or for a fiscal year ending in 1947.

"The total membership of 77,386,188 persons is the highest ever reported. It is equal to about 53 per cent of the estimated total popu-

lation of the continental United States. The 1948 compilation divides the churches reporting into Protestant and non-Protestant. The figures reveal that slightly more than 60 per cent of the church members of the nation are Protestant. It is interesting to note that the Census of Religious Bodies for the year 1906 reveals that slightly more than 60 per cent of the membership of the religious bodies then reporting was classified also as Protestant. In this 41-year period, the percentage of the church membership that was Protestant and Roman Catholic has not been changed.

"A comparison of the reports for 1947 with the 1926 Census of Religious Bodies, the latest adequate government report, reveals that in this 21-year period, the total church membership increased about 40 per cent. The estimated population of continental United States increased about 24 per cent in the same period.

"The definition of church membership in this compilation, as in all others, is that of the denomination reporting. There are three definitions of church membership:

1. There are bodies that report all persons in the cultural or nationality group served. Examples are the Jewish congregations and the Eastern Orthodox churches.
2. There are bodies that count all baptized persons as members. Examples are the Roman Catholic Church, the Old Catholic Churches and the Protestant Episcopal Church.
3. There are bodies that report as members those persons who come into full membership around age 13. This is the general practice of the Protestant churches.

"There is to be a population census by the government in 1950. It would seem to be quite important, therefore, that the denominations seek to do the most thorough and conscientious job possible in gathering accurate church membership statistics. To this end, it is recommended to the denominations—

1. That there be a more thorough count of church members in 1950 than ever before.
2. That the number of local churches be included in gathering religious statistics for the 1950 denominational yearbooks.
3. That the county in which each local congregation is located be printed in denominational yearbooks.
4. That these recommendations be referred to the church statisticians of the respective denominations in the Council's constituency.

"Since 1945, the *Christian Herald* has taken responsibility for an annual compilation of the church membership statistics of the nation. The following suggestions are made to the *Christian Herald* for its consideration.

1. That the inclusive membership of each denomination be listed as heretofore.
2. That there be a figure showing the adult membership. (Those who are full members of the Church; in most denominations those 13 years of age and over.)
3. That there be provision in the compilation of religious statistics for enumerating the number of local churches in each denomination."

VOTED: That the program of lay evangelism be commended to all the churches and that each congregation, urban and rural, be urged to enlist, train and use laymen for witnessing during the entire program. That state, county and city councils of churches be urged to lead the churches of their respective councils, wherever possible, in a united effort of visitation evangelism at least once during the period of the United Evangelistic Advance.

A report on the National Christian Teaching Mission was presented by Dr. H. H. Kalas, Director of the Mission, who said that thus far in the last three and a half years fifty-four missions have been held. During the United Evangelistic Advance it is planned to hold another seventy-five missions. Two training seminars for co-directors of the Missions will be held, at each of which thirty persons nominated by the denominations will be trained. Some of the techniques of the missions mentioned were: a religious census of the community which places everyone on the responsibility roll of some church, fellowship cultivation, enlistment and training, evangelism of children and young people, self-study of your evangelistic potential.

VOTED: To receive the report of the National Christian Teaching Mission with appreciation.

Professor E. G. Homrighausen, Chairman of the Committee on the United Evangelistic Advance, outlined the plans for the movement, which has been in preparation for over two years and which is supported by practically all the denominations in the Federal Council.

The Executive Committee had as guests four German pastors who have been studying in this country under arrangements made by the American Military Government (OMGUS). Four hundred specialists, including forty pastors (Protestant and Catholic) had come under the plan, for ten of whom the Federal Council had responsibility. Pastor Gerhard Hildmann expressed the appreciation of the group.

VOTED: To adopt the following resolution:

"The Federal Council of the Churches of Christ in America rejoices in the adoption by the General Assembly of the United Nations of the Convention on Prevention and Punishment of the Crime of Genocide. In this action the United Nations has sought to place the deliberate and systematic destruction of national, ethnic, religious and racial groups under the ban of international law.

"We believe the Convention outlawing genocide is in accord with the Christian conception of the dignity and worth of men as children

of the Heavenly Father, and marks a significant advance of international law where it is much needed to protect religious, national and racial groups from destruction.

"We request the State Department to submit and the Senate immediately to ratify this Convention and by such action to hasten the day when genocide will fall under the legal as well as the moral condemnation of the civilized world.

VOTED: To adopt the following statement:

"The Federal Council of the Churches of Christ in America, by action of the Executive Committee, on March 16, 1948, concurred in the resolution adopted by the Foreign Missions Conference of North America on March 5, 1948, looking toward the establishment of a Board of Founders for the proposed Christian University in Japan, at which time it was anticipated that the Joint Committee for a Christian University in Japan would be dissolved.

"The Federal Council of the Churches of Christ in America, in supporting the resolution approved by the Foreign Missions Conference on January 13, 1949, notes with pleasure and confirms the action of the joint Committee in constituting the Japan Christian University Foundation, the Articles of Incorporation of which are hereby approved."

Dr. Van Kirk reported that, as a follow-up of the Biennial Meeting resolution on the Spanish situation, he had addressed a communication to the Secretary of State, supporting the position taken by the Department of State in opposition to aid to the Franco regime.

VOTED: In the event that a meeting of the Executive Committee is not held prior to September the Department of International Justice and Goodwill is authorized to prepare and issue the Message for World Order Day, Sunday, October 23, 1949, provided that the Advisory Committee agrees that the proposed statement comes within the framework of approved policy.

Dr. Van Kirk reported that the chairman of the Department of International Justice and Goodwill had sent a letter to the members of the Senate with regard to the North Atlantic Pact, pointing out some of the considerations outlined in the Message of the Cleveland Conference of the Churches on World Order and later adopted by the Executive Committee.

There was considerable discussion as to whether such a letter might appropriately be sent without specific authorization by the Executive Committee.

With regard to the invitation to the Federal Council to appear at the hearings dealing with legislation to prevent discrimination in industry on grounds of race, color or national origins, it was

VOTED: To authorize a representative of the Federal Council to appear at the hearings on Fair Employment Practice and to present the action of the Federal Council taken in 1944 on this subject.

Dr. Alexander asked that the Southern Presbyterian Church be dissociated from the presentation before the hearing on the subject of the FEPC bill.

Dr. Alexander also requested that the Southern Presbyterian Church be dissociated from any action taken in connection with the resolution on the *amicus curiae* brief at any time.

With regard to bills on federal aid to education, it was

VOTED: That the staff be authorized to arrange for a presentation of the Federal Council's position at hearings on federal aid to education.

A report of the Committee on Nominations was presented by the Chairman, Bishop Sterrett:

Staff Members:—

1. At the request of the Department of Evangelism, *Rev. Edward W. Gebhard* is nominated as Associate Director of the National Christian Teaching Mission. The International Council of Religious Education, which sponsors the National Christian Teaching Mission jointly with the Federal Council's Department of Evangelism, has nominated Mr. Gebhard to the same post. Information about Mr. Gebhard's training and previous service is given in the accompanying memorandum.
2. At the request of the Department of the Church and Economic Life, *Rev. Alfred Dudley Ward* is nominated as Director of Studies in connection with the new program of studies which is now being initiated by the Department. A memorandum of information about Mr. Ward's qualifications for the position is attached.
3. At the request of the Committee on the Washington Office, *Miss Nadine Blair* is nominated as Assistant Secretary in the Washington Office. Information about Miss Blair is given in the accompanying memorandum.

Additional Members of Departments and Commissions:—

1. *Department of the Church and Economic Life—*
 Professor Kermit Eby (Methodist) University of Chicago, Chicago, Ill.
 Rt. Rev. Richard Emrich (Protestant Episcopal) 63 E. Hancock Avenue, Detroit, Mich.
 Mr. Joseph Fichter (Methodist) Ohio State Grange, Columbus, Ohio
 Mrs. Paul A. Gebard (Presbyterian USA) 610 Fair Oaks, Oak Park, Ill.
 Mr. George Guernsey (Methodist) 718 Jackson Place, N. W., Washington 6, D. C.
 Mr. George Harrison (Northern Baptist) Court and Vine Streets, Cincinnati 2, Ohio

- Mr. Carl Holderman (Protestant Episcopal) 17 William Street, Newark 2, N. J.
Rev. Ralph L. Holland (corresponding member) (Evangelical Reformed) 622 Board of Trade Bldg., Indianapolis 4, Ind.
Mr. Byrl A. Whitney (Methodist) Standard Building, Cleveland 13, Ohio
Bishop Lloyd C. Wicke (Methodist) Smithfield at 7th, Pittsburgh 19, Pa.

2. *Department of Evangelism—*

- Rev. William C. Bennett (Methodist) 86-17 105th Street, Richmond Hill 18, N. Y.
Rev. J. H. Edge (Methodist) 1908 Grand Avenue, Nashville 4, Tenn.
Rev. Carl Rollen Key (Congregational Christian) College Station, Durham, N. C.
Mr. William B. Price (Protestant Episcopal) St. Andrew's Road, North Kansas City, Mo.
Rev. Earl Hollier Tomlin (Baptist) 144 Westminster Street, Providence 3, R. I.
Rev. Harry Zechman (Evangelical United Brethren) 2130 Rudy Road, Harrisburg, Pa.

3. *Commission on Ministry in Institutions—*

- Rev. Samuel A. Harley (Church of the Brethren) Box 159, Union Bridge, Md.
Rev. P. H. Carmichael (Presbyterian U.S.) 3400 Brook Road, Richmond 22, Va.
Dr. Paul Reid Pontius (Evangelical and Reformed) 139 North Main Street, Greensburg, Pa.

4. *Department of Race Relations—*

- Dr. R. J. Van den Berg (Reformed in America) 156 Fifth Avenue, New York 10, N. Y. (To take the place of Dr. Zimmerman).

5. *Commission on Worship—*

- Rev. Charles L. Brooks (Disciples of Christ) Missions Building, Indianapolis, Ind. (To take the place of Dr. Wickizer)
Rev. William S. Hicks (Southern Baptist) The Baptist Church, Blackburg, Va. (Nominated as a consultant member)

6. *Department of International Justice and Goodwill—*

- President Ralph W. Lloyd (Presbyterian USA) Maryville College, Maryville, Tenn.

7. *Department of Pastoral Services—*

- Chief of Chaplains W. N. Thomas (Methodist) Bureau of Naval Personnel, Washington 25, D. C.
Mr. Chilton G. Bennett (Methodist) 740 Rush Street, Chicago, Ill. (To take the place of Dr. Morelock)

8. *Commission on the Ministry—*

- Rev. Fred S. Buschmeyer (Congregational Christian) 287 Fourth Ave., New York 10, N. Y.
Rev. Harold W. Ewing (Methodist) 212 Seventh Avenue, Nashville, Tenn.

To represent the Federal Council's Executive Committee on the Committee in Charge of Chaplains' Memorial Building, Washington, D. C., (in accordance with Articles of Agreement adopted by the Federal Council and the General Commission on Chaplains)—

Dr. William B. Pugh (Presbyterian USA) 514 Witherspoon Building, Philadelphia 7, Pa.

To serve as consultant to the Central Committee of the World Council of Churches, in accordance with the request of the Central Committee, the General Secretary of the Federal Council—

Dr. Samuel McCrea Cavert (Presbyterian USA) 297 Fourth Avenue, New York 10, N. Y.

To serve as Trustee of the Pension Fund for a term of three (3) years (1949-1952)—

Rev. Paul G. Preston (Disciples of Christ) 800 Test Building, Indianapolis 4, Ind.

To represent the Federal Council on the Interseminary Committee, as authorized by the Federal Council's Executive Committee on March 15, 1949—

Miss Ellen B. Gammack (Protestant Episcopal) 281 Fourth Avenue, New York 10, N. Y.

Dr. Douglas Horton (Congregational Christian) 287 Fourth Avenue, New York 10, N. Y.

Dr. John Oliver Nelson (Presbyterian USA) 297 Fourth Avenue, New York 10, N. Y. (Executive Secretary, Commission on the Ministry).

Dr. George D. Kelsey (National Baptist) 297 Fourth Avenue, New York 10, N. Y. (Associate Executive Secretary in Field Administration)

VOTED: To receive the report of the Committee on Nominations and to elect those nominated for membership on departments, commissions and committees.

VOTED: To receive the nominations of Mr. Gebhard, Mr. Ward and Miss Blair and to let them lie over until the next meeting of the Executive Committee for final action, in accordance with the standing rules. (See Appendices D, E and F.)

VOTED: That the Executive Committee of the Federal Council of the Churches of Christ in America wishes to express to Rev. Charles S. Macfarland, General Secretary Emeritus of the Council, its appreciation of his painstaking and discriminating work in preparing the History of the Federal Council and its appreciation of the value of the history as a notable contribution to the record of progress in effective co-operative work by the churches of this country.

It also wishes to express to Mrs. Macfarland its appreciation of her help in preparing and typing the manuscript of the History.

VOTED: To refer to the Advisory Committee for study and report the following overture from the Comity Committee of the Home Missions Council:

"Resolved: That overtures be made to the Federal Council of Churches for a joint study of the feasibility of approaching the constituent denominations of the two councils with the proposal that some generic and inclusive name such as the United Protestant Church of Christ be used by each of the denominations and their local churches, with the traditional legal name in parenthesis, with a view to creating a Protestant concern and a Protestant strategy for an adequate churching of both urban and rural life."

It was agreed that the Committee would meet on July 19 unless, sometime before the middle of June, notice is given that it will not be necessary to hold a meeting prior to the one scheduled for September 20.

After prayer by Dr. Carpenter, the meeting adjourned.

W. GLENN ROBERTS, *Recording Secretary*.

APPENDIX A

MEMORANDUM ON CONFERENCE WITH MYRON C. TAYLOR

May 3, 1949

At the invitation of Mr. Myron C. Taylor, a consultation was held with him at the Union Club, Park Avenue and 69th Street, New York, on May 3, 1949, in which the following participated: Bishop G. Bromley Oxnam, Rt. Rev. John B. Bentley, Dr. Edwin T. Dahlberg, Dr. William B. Pugh, Dr. F. Eppling Reinartz and Dr. Samuel McCrea Cavert.

Mr. Taylor made a rather detailed report of his conversations with representatives of the World Council of Churches in April-May, 1948, with special reference to the attitude which he felt he had found in World Council circles toward the representation of the Roman Catholic Church at Amsterdam. Mr. Taylor read reports of his conversations with Dr. Visser 't Hooft and Pastor Boegner and correspondence which he had had on the subject with Pastor Boegner and the Archbishop of Canterbury.

Several members of the group pointed out that at certain points Mr. Taylor apparently had inaccurate information—for example, in saying that there were "300 denominations" in the World Council and that the World Council's constitution "estops the Catholic Church from participating."

In his presentation, Mr. Taylor reported that the letter addressed to him by Pastor Boegner had "shut the door" to the Pope's designating two observers to attend the Amsterdam Assembly. Mr. Taylor believed that, if the Pope had been invited to do so, he would have named two observers. It was suggested to Mr. Taylor that he had misunderstood Pastor Boegner's letter, for the Provisional Committee of the World Council had always desired that there should be Roman Catholic observers in attendance on some basis.

Members of the group were especially troubled by Mr. Taylor's remarks that Pastor Boegner had said that "official observers were not desired," that "American Protestantism would fight a proposal that two observers be named by the Pope," and that "American Protestantism wanted no Catholic representation at Amsterdam." Members of the group assured Mr. Taylor that the remarks as quoted did not represent the point of view of either the Provisional Committee or the American members of it.

In response to a question, Mr. Taylor said that he would be very glad to receive from the World Council a statement concerning its contacts with the Roman Catholic Church and the Pope during the various stages of development of the ecumenical movement, together with official information about the World Council's constitution and structure.

When Mr. Taylor referred in informal conversation to his feeling that Amsterdam should have included representatives of "all moral and spiritual forces"—specifically referring to the Moslems—it was pointed out to him that the meeting at Amsterdam was not an *ad hoc* conference of people interested in world peace or international affairs, but an official assembly of delegated representatives of Christian churches which were forming a permanent council.

Mr. Taylor read a letter from Cyrus Sulzberger, correspondent of the *New York Times*, expressing the judgment that the Russian Church is a "tool of the Kremlin." Mr. Taylor emphasized the importance of a common front on the part of all the forces of religion and freedom in opposition to atheistic Communism. It was suggested to him that there were also dangers to freedom from ecclesiastical totalitarianism.

In response to a question, Mr. Taylor stated that he had no intimation that President Truman contemplated submitting Mr. Taylor's name to the Senate for ratification as an ambassador to the Vatican.

SAMUEL MCCREA CAVERT.

APPENDIX B

LABOR SUNDAY MESSAGE—1949

American workers in factory, store, field, and office, with their families, compose most of the American nation and most of the Christian churches. Labor Day calls attention to their rights, responsibilities, and aspirations. We therefore call upon the churches to unite wholeheartedly in celebrating this Labor Sunday.

Everywhere workers are taking a larger part in the shaping of their own lives. They are assuming greater economic, social, and political responsibilities.

Workers want status. They want to feel that they are recognized as far more significant than the machines they operate and the materials they handle. They want to bring the democracy they hear so much about into their work-a-day world. American labor has made great strides toward this goal.

Workers want security. They want an end to the ups and downs of the business cycle. They want a cushion against the hazards of unemployment, sickness, and old age. Within recent years the justice of this demand has had increasing practical recognition.

Workers seek self-expression, both in their work and as citizens. This means wide participation for all in economic and political decisions. In America social changes over the years have resulted in gradual but significant progress, partly registered in social legislation.

The world is now in a ferment. Movements that were begun to free the people have been used later to enslave them. Other movements have effected profound social and economic changes without sacrificing civil and political liberties. We should take care not to resist change merely because it is change, nor to condemn that which exists merely because it is not as new as something which is proposed. The strength of democracy is its ability to reinterpret the old, to use the new, to make continuing adjustment between freedom and justice, between individual rights and social demands. We dare not ignore the just aspirations of all people. We must strive to realize them within the framework of a Christian society.

The first step toward this end is to recognize the vast changes that have already occurred in our American life. We have shifted to a large extent from individualism to organization, from comparative self-sufficiency to far-reaching interdependence.

With business management this change has taken the form of building up greater corporations and financial groups, representing vast concentrations of economic power. Neither the individual worker nor even the local union can successfully deal with a multi-million-dollar corporation regarding terms of employment or conditions of work. On the part of labor the growth of industrial unions has been stimulated to balance these powerful concentrations.

The Church must never forsake its basic interest in individuals. Nevertheless the times demand that it give increasing attention to group action, group morality, and group responsibility in our economic life. Men and women as objects of God's redeeming love are not means to be used by the powerful for selfish ends. They are neither slaves to be driven nor statistics to be manipulated. Each as a child of God is an end unto himself within God's purpose.

In America the churches are rightly concerned with the motivation and the social consequences of the increased concentration of corporate power; they face also the great question of the end for which organized labor will use its expanding power. Will it give Christian principles, including social responsibility, a first place in its program? Will the men who guide its affairs exercise Christian humility and justice in their use of power? Will they put the public interest above the special interests of the pressure groups they lead? The answers to these questions depend upon the religious and ethical values held by the people in the ranks and leadership of labor.

The values that Christianity puts first cannot be realized by preaching and the printed word alone. They can most effectively be caught from men who share the problems and strivings of those they would serve. Our churches seek both the organized and the unorganized workers in still larger numbers in their membership and leadership, while they likewise seek to achieve closer contact, understanding, and co-operation with all workers everywhere.

Such is the task to which we urge earnest dedication by our churches. This is a task which cannot be done only in the pulpit, in the sanctuary, or where people gather together for prayer and worship. It must be taken also to wherever people live and work. The mission of the churches cannot be separated from the restless masses of humanity who seek justice and freedom.

We cannot escape from our increasing interdependence; rather we must accept its responsibilities and meet its challenges. This means that Christians must be motivated by a purpose to

help, never to dominate. Christians must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities; and then apply that understanding, rather than ill-informed prejudices, in their judgment and action as citizens on issues that involve labor's rights and responsibilities.

In a changing world, as Christians we not only welcome, but seek actively to promote, every advance in human relations toward social justice and human brotherhood under the Lordship of Christ and the love of God for all men.

APPENDIX C

A STATEMENT ON INDUSTRIAL RELATIONS

Industrial relations are in constant change, due in part to new inventions and methods, and in part to new ethical and social insights. This fact of change gives Christian people the opportunity to help bring industrial relations more into accord with the will of God. The active concern of Christians is needed if changes are to be guided by Christian principles, and if new problems are to be met in the public interest and with justice to the groups involved.

I

We commend management and labor in those areas of employment which are organized by unions for the measure of stability and peace in their relations. All but a small fraction of agreements are reached annually without recourse to strikes or lockouts, and operations under contracts are increasingly well-planned and smoothly uneventful. This is an achievement for which credit is mutually and richly deserved. There is here a strength of unity and good will by which important issues may be resolved.

We emphasize this inadequately publicized record, because the public too often is misled to stress the open conflicts in industry and to overlook the far larger areas of harmonious relations. In view of this success we deplore and condemn the ideological position occasionally maintained (quite apart from public jockeying for position before or during a negotiation) that the men cannot trust an employer, or the reverse, that the interests of the workers and the employers are necessarily adverse and antagonistic, and that there is no basis for any permanent mutually satisfactory agreement by a union. We urge

emphasis on the development of common purposes and on co-operation in the solution of problems that inspire conflict.

Legislation and machinery cannot create, but can assist industrial peace. What is ultimately determinative is character and commitment to democratic procedures. We note some of the most important of the basic requirements in management and labor.

1. A sense of responsibility for the public interest and for what is mutually fair and just
2. Willingness to bargain collectively in good faith
3. Fidelity in the observance of agreements mutually entered into
4. Adherence to procedures agreed upon in advance for the peaceful settlement of issues that rise in the interpretation and application of the terms of a contract
5. Care by each side not to exert upon the other pressures, the intention or consequences of which would be a violation of the terms of a contract.

The churches have a special responsibility for the principles upon which constructive proposals must be based. Because of their importance we give special consideration at this time to compulsory union membership and jurisdictional strikes. Many church people may feel that these issues are difficult and confusing; to others the attitude which Christians should take may seem too obvious and simple. Toward a fuller understanding we therefore give basic elements and moral factors which bear upon the positions which we hold reflect the Christian concern for justice toward individuals and among groups.

II

Compulsory Union Membership

Labor unions that are strong, free, stable, and responsible can best serve their own legitimate interests and those of the public. Toward this end various forms of union security are proposed. Some of these, such as maintenance of membership and dues check-off, seek to stabilize the relationship existing between unions and their members. Other proposals, such as the closed and the union shop, are designed to enforce union membership as a condition of employment with a given employer. The only difference between the latter lies in the time when membership in a union is first required. With the closed shop it is prior to, with the union shop it is soon after, employment. In both, the continuance of employment requires the worker to remain a member of his union in good standing.

Obviously compulsory union membership places a limitation on the right of the individual to work where he would otherwise

obtain employment. There is reason for Christian concern at this point, for this right is basic; but like all such rights it is subject to restrictions under democratic procedures in the interest of justice and the welfare of the consuming and general public. Limitations upon the right to many kinds of work are fixed on behalf of safety, health, efficiency and skill. This limitation on the right of the employer to employ and of the worker to employment is a result of a social process in which there has developed an acceptance of new appraisals of moral and social values. Where these restrictions are set or permitted by law, the public recognizes other values which may in a given situation carry greater weight than the unrestricted right of a worker to employment.

Any evaluation of compulsory union membership should give full consideration to its effect upon industrial relations. In some industries management itself shows its view that the closed or the union shop may be an asset in good employer-employee relations. In other industries labor itself shows its belief that neither the closed nor the union shop may be necessary or desirable. In still other industries compulsory union membership is under appraisal by both labor and management as one of many elements to be considered in their relations. A major responsibility rests upon both parties to place their full relationship and the interest of the consuming and general public over and above any blind advocacy of or opposition to compulsory union membership.

Certain contrasting views on this question deserve the careful consideration of church people.

For example, some contend that compulsory union membership may place an unnecessary handicap upon efficiency in production or service. Membership in a union is not necessarily related to the fitness of a worker for a job. They hold that the responsibility of management to manage involves the duty and capacity to base job qualifications upon ability and character, without reference to the worker's relation to a labor union.

Again, compulsory union membership is opposed by some people because they believe it forces an employer to become in effect an organizer of a union. Membership in a union, they contend, should result from the free choice of workers in response to the organizing activity of the union itself. Under compulsory union membership the employer becomes a party to this organizing activity, which is held to be the responsibility of the union alone.

Compulsory union membership is opposed by some who claim that it is morally wrong to deny employment to individuals who

for economic, conscientious, or other reasons do not desire to join a union, or who may not meet membership requirements of unions, or who have been expelled by unions, especially because of the danger to minorities in a union from abuses of majority rule.

Many are disturbed in those cases where compulsory union membership in a single union either spreads through an entire industry, or, through many types of operation, gains control over many kinds of business by its original domination of one essential service factor. The possibility of monopoly control over prices and practices is viewed with alarm whether, as in some instances, it is quietly accepted without much notice, or in others receives wide public comment. This view lays great stress upon the public and wide economic interest involved.

On the other hand, advocates of compulsory union membership stress that the right of workers to organize in free unions and to bargain collectively has not yet won universal acceptance by employers; in some places such acceptance at best is reluctant and half-hearted. When an employer agrees to compulsory union membership, he removes from his relation with the union and its members any doubt of his full and open acceptance of labor organization and collective bargaining. In times of general recession or depression the threat to union security in such a negative attitude toward collective bargaining could extend to other employers far beyond the unions directly involved.

It is further maintained that the fact of employment carries an obligation to share in the efforts for better conditions of work. Every worker owes a day's work for a day's pay. But what does a worker owe a labor union whose efforts have materially improved the conditions in which he works? A non-union worker in a shop where conditions of work reflect labor union activity falls heir to benefits from the efforts and sacrifices of others. The worker who takes the benefits and advantages of these accumulated efforts should be prepared to share in the cost of sustaining them through union membership or by some other arrangement.

Advocates of compulsory union membership also make the following point: Democracy recognizes the principle of majority rule. Unions are certified as representing all employees in what has been determined as the appropriate bargaining unit, and the terms of a contract negotiated by a union with a given employer are applicable to all the employees. But individual employees not union members do not have the corresponding responsibility toward their collective bargaining agency. Compulsory union membership helps make possible union responsibility.

In further support of compulsory union membership some hold that union members have the moral right to set the conditions under which they will work with those who share in the benefits from, but have not assumed the obligations of, union membership. A union contract with management is the product of co-operative efforts, through their representatives, of the employees who belong to the union. Its economic and other benefits, however, are enjoyed by all who work under its terms. In a democracy union members claim they have the right to determine, under democratic procedures, requirements regarding union membership which must be met by those who work under a union contract benefiting all employees.

In the light of the above considerations, we believe that compulsory union membership should be neither required nor forbidden by law. The decision should be left to agreement by management and labor. We hold, however, that agreement on compulsory union membership should always provide safeguards for the interest of the consuming and general public against possible abuses through monopoly control over prices and practices. It should likewise provide safeguards for the rights and welfare of individual members.

These safeguards in regard to individual members should include:

1. Compulsory union membership should be subject to periodic review in connection with contract negotiations.

2. Individual union members should be protected against abuses by the union through provisions in union constitutions enforceable in the courts, and through appropriate legislation if necessary, by such means as the following:

- a. Open membership without excessive initiation fees and dues, and freedom from discrimination of race, creed, color, national origin, and sex, thus avoiding the "closed union."
- b. Free and frequent elections of union officers.
- c. Adequate protection against arbitrary or discriminatory treatment of those who hold a minority opinion on union policy and practices including any who because of religious conviction feel they cannot participate in the normal manner. For example, some unions and religious groups having conscientious objection to union membership have worked out ways by which their church members contribute to the support of the union for the services which they receive from it as employees without themselves becoming members of the union.
- d. Opportunity for appeal by members who feel that they have been subject to undemocratic procedures, especially in the case of expulsions from a union. This right of appeal at present rightly extends beyond the machinery within the union to the courts.

3. As is the case with all social organizations, labor unions cannot afford to be inflexible in dealing with their individual members.

Within this relationship the integrity of the individual is always to be upheld along with the interest of the group itself. The requirements of loyalty to the union should be conditioned by respect for individual differences sincerely held.

Where either the closed or the union shop emerges, with proper safeguards, as the result of collective bargaining, we believe the agreement arrived at on this point should be approved and supported by church people.

III

Jurisdictional Disputes

A jurisdictional dispute concerns the rival claims of two or more unions over the assignment of work or over the right to retain or acquire as members workers in a particular industry, trade, or operation. At times it develops into a jurisdictional strike.

Jurisdictional disputes are essentially a test of the prestige and strength of individual unions. These may be within the *same* national labor organization or unions of *competing* national labor organizations. Competition among unions is not surprising in an economic system that stresses the social and economic values of competition.

Jurisdictional disputes necessarily directly affect the welfare of the individual members of the rival unions. Moreover, the assignment of work between different unions may carry with it differences in job ratings and wage rates. Thus the status and earnings of individual workers may be at stake.

We hold that the issues involved in jurisdictional disputes can and should be resolved with justice without resorting to strikes. We believe that in the light of the public interest jurisdictional strikes are unjustifiable. We hold that labor unions, in co-operation where necessary with employers or with government, should set up and adhere to effective procedures for the peaceful settlement of all forms of jurisdictional disputes.

APPENDIX D

EDWARD W. GEBHARD

Born: October 23, 1905 at New Ulm, Minn.

Wife: Anna Laura Gebhard.

Children: Charlene age 10, Duane 8, Dennis 6, Gwendelyn 4.

Educational Background: New Ulm School—1924; Hamline University—A. B. degree in 1929 (I missed one year while employed full time); Drew Theological Seminary B. D. Degree 1931; University of Chicago—Four quarters in resi-

dence 1934-1935 in graduate study in Christian Education under Dr. Bower and Dr. Chave, etc.

Pastoral Experience: Two years in student appointments in the New Jersey annual conference; Pine River and Emily Charge in Minnesota 1931-1933; Barnum-Moose Lake 1933-1934 (Left at end of first year to attend U. of Chicago); Perham, Dent and Richville 1936-1939; Princeton and Spencer Brook 1939-1944; Litchfield 1944—until now.

Educational Experience: District Director of Youth for 6 years; Dean of Summer Youth Institute (one week camps) 2 years; On Youth Institute Faculties every year since 1931; Part-time Executive Secretary of Northern Minnesota Conference Board of Education for one year. At the end of that year the two Minnesota Methodist Conferences were united and I said I did not care to serve as Executive Secretary for the United Conference, preferring local church work; Supervisor for Vacation Bible Schools and Week-day Classes in Religion for many years; Director of Youth Work at Woodlawn Methodist Church in Chicago while a student at the University of Chicago.

Present Salary: \$3,500.00 and parsonage.

Other Items of Interest: Guest leader for National Christian Teaching Mission at Des Moines, Iowa; General Chairman for a two-county Mission at Litchfield, Minn.; Author of article "Weekday Classes in Religion in Minnesota" in July, 1948, issue of *Church School Journal*—Methodist Church; Article on Rural Family Life to appear in *International Journal*, May, 1949; Attended conference and read paper at a national conference on relationship of church and public school at Washington, D. C., sponsored by the Methodist Church, at invitation of Dr. Schisler, Executive Secretary, 1948; Member of Kiwanis Club, Masonic Order, and active in many county organizations such as Crippled Children, Red Cross, etc.; Organized Meeker County and shipped two car loads of powdered milk for CROP, \$9,500.00, March, 1949; Secretary at present of Ministerial Association of Meeker County.

APPENDIX E

ALFRED DUDLEY WARD

Personal Data: Age 34; married; two children; born in Toronto, Can.; father is an organizer of the Carpenters' and Joiners' Union, A. F. of L., Toronto.

Education: Chartered accountant, Ontario, Can., (equivalent New York C.P.A.—reciprocal relations established); B. A., University of Delaware—with honors in course; Major fields—Sociology, Psychology, and Economics. In connection with these degrees a central interest was in Business Investigations, Corporate Finance, Public Finance, Economic Principles and Problems, Accounting and Auditing; M. A., University of Delaware—Industrial Sociology. Thesis: Labor Unions and Social Change: A Study of the Social Influences of the Labor Movement. The economic dynamics of the secondary society in which we live received special attention in the thesis; B. D., Union Theological Seminary—Completing work for this degree, 1949. Ethics under Dr. Reinhold Niebuhr. Theology with Dr. John Bennett.

Experience: Business—Six years in the professional accounting and auditing field. Three years as Executive Assistant to Mr. A. R. Roberts, an international financier, with whom he was engaged in the tanker, real estate, farming, construction and property management, aircraft businesses. In addition handled an extensive portfolio of securities and trust investments. Teaching—University of Delaware during two seasons in the Department of Economics. Subjects: Economic Principles and Problems, Insurance, Corporation Finance, Accounting.

Church: Five years in the Methodist pastorate. The past two years have been spent in Brooklyn under Bishop Oxnam; Served as assistant to Bishop Oxnam in Amsterdam last summer working on the preparation of the American Committee's and the World Council's consolidated budget; Ordained Deacon in the Methodist Church. Will receive Elder's orders at the completion of his work at Union.

APPENDIX F

NADINE BLAIR

Born: Belton, Mo.

Education: University of Kansas A.B. (Journalism major) 1920; Columbia College of Speech and Drama, Chicago, B. E. 1921; Graduate study at Missouri University School of Journalism.

Church Affiliation: Member, First Congregational Church, Washington, D. C.

Experience: Assistant to the Secretary, Washington Office; The Federal Council of Churches and Co-operating Bodies, since November, 1945; Analyst, Office of Strategic Services; secretary, Signal Corps, War Department, Washington, D. C., 1942-45; Minister's Assistant, Central Congregational Church, Topeka, Kans., 1937-42; Prior to 1937 taught school in Kansas, Louisiana, Alabama, Illinois; combined social work with teaching, for Tennessee Coal, Iron & R. R. Co.; sponsored church youth activities, taught Sunday school, Missouri; directed community recreation projects, coached amateur dramatics; wrote feature articles for *The Kansas City Star*; weekly column for county newspaper; pageants, etc.

September 20, 1949

A meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held September 20, 1949, at the Methodist Building, 150 Fifth Avenue, New York, beginning at ten o'clock.

The following members and official alternates were present:

BISHOP JOHN S. STAMM, *President, presiding*
MRS. DOUGLAS HORTON, *Vice-President*

National Baptist Convention
Rev. W. H. Jernagin

Northern Baptist Convention

Rev. Edwin T. Dahlberg

*Rev. Frank Jennings

Rev. Vernon L. Shontz

Mrs. Leslie E. Swain

Rev. A. C. Thomas

Congregational Christian Churches

Rev. Edward C. Boynton

Rev. Frederick L. Fagley

*Rev. William D. Powell

Mrs. William W. Rockwell

Mr. Charles H. Seaver

Rev. Arthur E. Wilson

Disciples of Christ

Rev. Hampton Adams

Rev. George Walker Buckner,

Jr.

Rev. Hugh D. Darsie

President R. B. Montgomery

Mrs. E. V. Pugh

Evangelical United Brethren Church

Rev. D. T. Gregory

Dr. J. W. Kreckler

The Methodist Church

Miss Margaret Forsyth

*Rev. Ivan M. Gould

Miss Sallie Lou MacKinnon

President J. Earl Moreland

Bishop G. Bromley Oxnam

Rev. John M. Pearson

Rev. J. Manning Potts

Rev. Oliver B. Quick

Rev. William F. Quillian

African Methodist Episcopal Church

Bishop D. Ward Nichols

Rev. Augustus C. Sumpter

Colored Methodist Episcopal Church

Rev. Channing H. Tobias

* Representing the interests of state and local councils of churches

Moravian Church

Rev. Carl J. Helmich
Rev. F. P. Stocker

Presbyterian Church in the USA

*Rev. J. Henry Carpenter
*Rev. Laurence T. Hosie
Mrs. Paul Moser

Presbyterian Church in the US

Rev. John M. Alexander

Protestant Episcopal Church

Rev. John S. Higgins
Rt. Rev. Frank W. Sterrett

Reformed Church in America

Rev. John Ter Louw
Rev. Harry Ver Strate

*Religious Society of Friends of
Philadelphia and Vicinity*
Miss Grace E. Rhoads, Jr.

Russian Orthodox Church

Mr. Ralph Montgomery Arkush

Seventh Day Baptist

Rev. Hurley S. Warren

Ukrainian Orthodox Church

Mr. George Garofalides

United Lutheran Church (consultative)

Rev. F. Eppling Reinartz

United Presbyterian Church

Rev. James M. Guthrie
Rev. James R. Lee

Also Rev. Henry Sloane Coffin, Chairman of the Department of Research and Education; Rev. Joseph C. Hazen, Chairman, General Commission on Chaplains; Mr. John H. Ives, Chairman of the Department of Race Relations; Mrs. Van Santvoord Merle-Smith, Chairman of the Women's Co-operating Commission; President Dale H. Moore, Chairman of the Commission on the Ministry; Mrs. H. G. Colwell, President of the Northern Baptist Convention; Mrs. James T. Ferguson; Mr. James L. Fieser of the Japan International Christian University Foundation; Dr. Henry Smith Leiper and Rev. Robert S. Bilheimer, consultants from the World Council of Churches, and Rev. Alfred Dudley Ward.

Also the following representatives of affiliated, co-operating and consultative bodies:

Association of Council Secretaries

Mr. Henry Reed Bowen
Rev. Willis R. Ford

Home Missions Council of N. A.

Miss Edith E. Lowry

National Council of the YMCA

Mr. Paul Anderson (alternate
for Eugene E. Barnett)

*Foreign Missions Conference of
N.A.*

Rev. Wynn C. Fairfield

United Stewardship Council

Rev. Stanley I. Stuber

Also the following members of the Federal Council's staff:

Rev. Thomas C. Allen, Rev. Jesse M. Bader, Rev. Roswell P. Barnes, Mr. Donald C. Bolles, Rev. Samuel McCrea Cavert, Rev. H. Paul Douglass, Rev. Deane Edwards, Rev. Richard M. Fagley, Miss Elma L. Greenwood, Rev. Seward Hiltner, Mr. John M. Johansen, Rev. F. Ernest Johnson, Rev. George D. Kelsey, Mr. George Franklin Ketcham, Rev. J. Oscar Lee, Dr. Benson Y. Landis, Rev. J. Quinter Miller, Miss Aenid A. Sanborn, Rev. James L. Stoner, Rev. Walter W. Van Kirk, and Rev. L. Foster Wood.

* Representing the interests of state and local councils of churches.

The minutes of the meeting of May 17 were approved as circulated, with the insertion of the following additional resolution on genocide on page 10:

"We authorize the officers of the Council to arrange for representation at hearings on the subject."

A financial report as of August 31, 1949, was presented by Mr. John M. Johansen, Assistant Treasurer, showing a deficit of \$13,533.30.

A report of the Committee on Publications was presented by the Chairman, Dr. Frederick L. Fagley, and adopted as follows:

"Since the last meeting of the Executive Committee, the Committee on Publications has approved the following materials as falling within the area of established program and policy of the Council:

"Order of Service for a Harvest Festival, 1949"—From the Committee on Town and Country, jointly constituted by the Federal Council and the Home Missions Council. The material has been prepared by Theodore A. Rath, Director of Town and Country Work in the State of New Jersey for the Presbyterian Church U. S. A. It is of the same scope as that which has been prepared for several years.

"Christianity Begins at Home"—From the Commission on Marriage and the Home. A study course prepared by Muriel Streibert Curtis. It contains suggestions for various groups—church leaders, parents, families, young people's fellowships, etc.

"Topics for the Universal Week of Prayer, January 1-8, 1950"—From the Department of Evangelism. The topics were prepared by Rev. Clarence Cranford, Calvary Baptist Church, Washington, D. C., around the theme: 'A Living Witness for a Lost World.' They include the following: The Urgency of the Christian Witness, Call to a Personal Witness, Witnessing to a Double Quest, The Fact and Faith behind the Witness, Witnessing through Sharing, A Divine Invitation to Witness, The Church and a United Witness."

A report of the Advisory Committee was presented by the Chairman, Bishop Oxnam, and the statements recommended by it were adopted as follows:

"1. *Resignation of Mr. Dulles*—In view of his candidacy for the Senate of the United States, Mr. John Foster Dulles has submitted to the Council his resignation as Chairman of the Committee on Policy of the Department of International Justice and Goodwill. The Executive Committee, taking into account Mr. Dulles' concern that the Council shall not, through his candidacy, become involved in matters of a partisan political character, regretfully accepts the resignation and requests Bishop William Scarlett, Chairman of the Department of International Justice and Goodwill, temporarily to assume the duties of the office previously held by Mr. Dulles.

"The Executive Committee records its deep appreciation of the distinguished service rendered by Mr. Dulles during the past decade. As Chairman of the Commission on a Just and Durable Peace, he became a creative leader in formulating the international policies expounded by the Council. His guiding hand brought together the major denominations of the United States in three great National Study Conferences on the Churches and World Order. His insights and experience were invaluable in the drafting of such notable statements of the Federal Council as 'The Six Pillars of Peace,' 'World Organization—Curative and Creative,' 'Soviet-American Relations,' 'The Churches and the European Recovery Program,' 'Crossroads of American Foreign Policy,' and 'Moral Responsibility and United States Power.' With the leaders of other faiths he joined also in issuing the influential declaration, 'Pattern for Peace,' in 1943.

"The qualities of Christian statesmanship exemplified in Mr. Dulles have been recognized by the churches of many lands. At international conferences of church leaders in Geneva, Oxford, Cambridge, London and Amsterdam, he bore witness to Christian ideals in the struggle for world order and peace.

"He played a major part in the establishment of the Commission of the Churches on International Affairs, jointly sponsored by the World Council of Churches and the International Missionary Council.

"The Federal Council further rejoices in the important contributions that Dr. Dulles has made to the shaping of American foreign policy. Especially at the San Francisco Conference where the Charter of the United Nations was drafted and at successive sessions of the General Assembly of the United Nations has his influence been strongly felt. He has consistently sought to enlist the support of the American people for human rights and fundamental freedoms throughout the world, for the economic and political wellbeing of dependent peoples and for the negotiation of settlements looking toward a just and durable peace."

"2. *Federal Aid to Education*—The present stalemate in Congress with reference to federal aid to education is a matter of grave concern. The central principle of a national minimum of educational opportunity for all the children in all the public schools of all the states is widely accepted; but the controversy over the secondary question of certain services, such as free transportation and health services to children in non-public schools, has impeded the enactment of any measure of federal aid. The deadlock is sustained at the expense of the children in the schools and their teachers. This ought not to be tolerated.

"We believe that the sound and practicable way out of the legislative stalemate would be to treat aid to schools and the supplying of welfare services to children as separate projects. Each should be decided on its own merits. In accordance with previous statements of the Council, we urge that prompt provision be made for federal aid for the maintenance of public schools, with assurance that, in its administration, there shall be no discrimination on account of race. We further urge that, as a separate matter unconnected with grants for schools, open-minded consideration be given by Congress to the need of all children of school age for certain welfare services. We believe that if federal aid is made available for such services, they should be administered or supervised by a public agency.

"By thus drawing a clear distinction between aid to schools and welfare services for children, we believe that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of the separation of Church and State for which the Council has always stood."

"3. *Committee for Religious Tolerance*—The Committee for Religious Tolerance, Inc., voted on December 13, 1948, to ask the Federal Council of Churches that the Committee be incorporated within the structure of the Federal Council of the Churches of Christ in America. Informal consideration of the request by members of the staff of the Federal Council in consultation with the Advisory Committee has revealed the importance of financial considerations. It has been regarded as important that the Committee for Religious Tolerance should provide additional income for the Federal Council in an amount representing the major portion of the budget required for this special work. This is in keeping with the established policy of the Council to undertake new enterprises only when sufficient income is in prospect to cover the cost.

"It appears now that the Committee for Religious Tolerance is prepared to come to the Federal Council with all its financial obligations cleared for the past and present and with firm assurances of substantial income to support the work in the future.

"The membership of the Committee for Religious Tolerance is as follows:

John R. Mott, *Chairman*
 Malcolm E. Peabody, *Co-Chairman*
 Henry Sloane Coffin, *Secretary-Treasurer*
 Roswell P. Barnes, *Recording Secretary*

August Hecksher
 Frederick Knubel

G. Bromley Oxnam
 Luther A. Weigle

John A. Mackay

"The Committee for Religious Tolerance has held two conferences with denominational leaders at Buck Hill Falls. At the last conference denominational leaders urged that the work of the Committee should be taken over by the Federal Council so that the resources of the Committee might be made more directly available to the Council itself and to its constituency. The conference adopted the following motion unanimously:

'That this conference, appreciative of the useful and enlightening studies reported at this conference, is of the opinion that it is desirable that the Federal Council of the Churches of Christ in America assume the responsibility for continuing studies and the formulation of suggested policy and united strategy for Protestant constituencies and recommend to the Committee for Religious Tolerance, Inc., that it immediately approach the Federal Council of the Churches of Christ in America with a view to devising an appropriate way for gathering up the experience of the Committee for Religious Tolerance, Inc., and relating it to or incorporating it in the work of the Federal Council of the Churches of Christ in America.'

"It is now suggested therefore that the Executive Committee of the Federal Council take the following action:

- (a) That the Federal Council of the Churches of Christ in America take over the work of the Committee for Religious Tolerance, Inc., and constitute a Committee for Religious Tolerance which in matters of policy shall be subject to the direction and control of the Executive Committee of the Council;
- (b) That the initial membership of the Committee shall be composed as follows:

John R. Mott, *Chairman*
 Malcolm E. Peabody, *Co-Chairman*
 Henry Sloane Coffin, *Secretary*

August Hecksher John A. Mackay
 Frederick Knubel G. Bromley Oxnam
 Luther A. Weigle

- (c) That, subject to the concurrence of the Department of Research and Education, the Committee for Religious Tolerance shall have its office located in the office of the Department;
- (d) That clearance between the Department of Research and Education and the Committee for Religious Tolerance with regard to procedures of research and study shall be achieved by mutual understanding devised by the Department and the Committee;
- (e) That, subject to approval of the Finance Committee, the association of the Committee for Religious Tolerance with the Federal Council begin on October 15, 1949;
- (f) That the name of Mr. Armond D. Willis, the present director of the Committee for Religious Tolerance, Inc., be referred to the Nominating Committee for consideration as Director of the Federal Council's Committee for Religious Tolerance."

"4. *Conference on Church Union*—In response to an invitation extended to the Federal Council by the independent committee which is planning a Conference on Church Union to be attended by representatives of some of the member-denominations of the Federal Council, the Executive Committee authorizes the appointment of three persons as observers, and requests the Nominating Committee to submit the names to the Executive Committee for its approval.

"5. *Overture from Home Missions Council*—At the last meeting of the Executive Committee the Advisory Committee was requested to give consideration to the overture of the Home Missions Council for a joint study of a proposal 'that some generic and inclusive name, such as "the United Protestant Church of Christ" be used by each of the denominations and their local churches.' In view of discussions now taking place concerning various plans for an advance in co-operation and unity, the Executive Committee requests the officers of the Council to confer with officers of the Home Missions Council with a view to ascertaining whether a special joint committee on this particular proposal is called for; and to report to the Executive Committee at its next meeting."

The attention of the Committee on Nominations was called to the references contained in the report of the Advisory Committee, as follows:

Mr. Armond D. Willis, as Director of the Federal Council's Committee for Religious Tolerance. (For biographical sketch, see Appendix A)

Three persons to be appointed as observers at the Conference on Church Union, to be held in Greenwich, Conn., December 14-16, 1949.

Bishop Sterrett, as Chairman of the Committee on Nominations, called the attention of the Executive Committee to the names which had been presented at the May meeting and held over, in accordance with the standing rules, namely:

Rev. Edward W. Gebhard, as Associate Director of the National Christian Teaching Mission

Miss Nadine Blair, as Assistant Secretary of the Washington Office

Rev. Alfred Dudley Ward, as Director of Studies, Department of the Church and Economic Life

VOTED: To elect the persons named.

A proposed Message for Race Relations Day, prepared by Dr. Elton Trueblood, was presented by the Chairman of the Department of Race Relations, Mr. John H. Ives, and after discussion and revision, was adopted as follows:

"So God formed man in His own likeness, in the likeness of God He formed him . . . Gen. 1:27.

"The man called the name of his wife Eve (Life), because she was the mother of all living persons."—Gen. 3:20.

"The divine reason for the fact of races is a mystery. Intriguing as variety may be, we pay a terrific price for it and there is no doubt that the differences among the great branches of the human family serve to produce both dissension and pride. The common evils to which mankind is subject are often hard to bear, but for millions these evils are accentuated because of race.

"We have not attained a full knowledge of the divine purpose, but we can rejoice that in God's revelation to men He has given a clear leading concerning our right reaction to the problems which arise from the fact of race. This begins with the tremendous affirmation that man, as man, has been made in God's image. The Bible is specific and clear in the insistence that this includes all men, of whatever kind or condition. Eve, we are told, was the mother of all living. How powerful this conception may be and how effective in the sensitizing of a conscience is shown in the recorded experience of John Woolman, the humble New Jersey tailor and acknowledged saint of the eighteenth century. Indeed it was a realization of the common origin of all men that led Woolman to his pioneering work in opposition to human slavery. Woolman's words, written in 1746, were:

"When we remember that all nations are of one Blood . . . that in this World we are but Sojourners, that we are subject to the

like Afflictions and Infirmities of Body, and like Disorders and Frailties in Mind, the like Temptations, the same Death, the same Judgment, and that the Alwise Being is Judge and Lord over us all, it seems to raise an Idea of a general Brotherhood, and a Disposition easy to be touched with a Feeling of each others Afflictions.'

"When Christian faith is true to its own genius it inspires men and women to think of how they would feel if they were placed in the position of persons of other races, particularly those who are denied basic human liberties. The worldly tendency is for each group to be self-centered, but the divine imperative compels us to try to understand the feeling of those who suffer from being different.

"Our religion fails whenever it becomes a means of spiritual self indulgence, making us feel good *alone*. It succeeds only when it drives us to an awareness of suffering, struggling humanity everywhere, so that we can no longer look upon ourselves as separate persons, but persons involved inextricably in the entire human struggle.

"We begin to sense something of the divine pattern which reaches its fulfillment in the Cross when we realize that persecution and suffering may become a holy bond, bridging the chasms which ordinarily separate us. Thus a young Jewish poet says he wears ebony skin, but wears it on the inside:

'Your yoke is black and obvious,
Mine subtle; I am white as they
Who nail us both to every cross
On every pretense, every day.'

"Brotherhood lives in the Christian love and concern of one person for another. We cannot be Christians in our separateness. The brotherhood is not something extra, but is inherent in the very meaning of the Christian experience. This brotherhood includes all nations and races, for Christ suffered and triumphed for all men. This brotherhood is not yet accomplished, but the churches are called upon to lead the world and to pledge their loyalty to the community that is being born.

"The right relation among races, as among nations, will never come by law alone. It will not come until millions of men of all races look with wondering tenderness upon their fellowmen who, in spite of their sin and shame, still bear the divine stamp upon their souls. The task of Christians is to carry on Christ's mission. That mission is meaningless unless brotherhood is made real."

An *amicus curiae* brief for presentation to the Supreme Court of the United States in the case of Heman Marion Sweatt, which involves segregation in education, was presented by Dr. Lee in behalf of the Department of Race Relations. The brief was signed by Charles H. Tuttle, attorney for the Federal Council. After extended discussion, participated in by Mr. Arkush, Dr. Reinartz, Dr. Tobias, Bishop Sterrett, Dr. John M. Alexander, Bishop Oxnam and others, it was

VOTED: To adopt the *amicus curiae* brief, as amended, for presentation to the Supreme Court of the United

States, with the understanding that the Presbyterian Church in the United States dissociates itself from the brief. (See Appendix B.)

Bishop Oxnam read a letter which he had received under date of July 7, 1949, from President Truman, in reply to his inquiry of June 10, 1949, regarding the status of Mr. Myron C. Taylor. (See Appendix C.)

Bishop Oxnam also announced that Dr. Leiper had prepared a statement correcting certain misstatements appearing in the press about Mr. Myron C. Taylor's contacts with officers of the World Council of Churches prior to the first Assembly.

On behalf of the Committee on Nominations, Bishop Sterrett presented the following nominations for members of departments and commissions:

Department of Evangelism—

Rev. R. J. Vanden Berg (Reformed in America) 156 Fifth Avenue, New York 10, N. Y.

Rev. J. L. Tolbert (Colored Methodist Episcopal) New Albany, Miss.

Commission on the Ministry —

Mr. Charles L. Brooks (Disciples) 222 S. Downey Ave., Indianapolis 7, Ind.

Charles E. Zunkel (Church of the Brethren) 22 South State Street, Elgin, Ill.

Raymond R. Peters (Church of the Brethren) 22 South State Street, Elgin, Ill.

Commission on Marriage and the Home—

Dr. Ralph P. Bridgman (Congregational Christian) 71 East Ferry Street, Detroit 2, Mich.

Mrs. Abel J. Gregg (Presbyterian USA) 223 Villard Ave., Hastings-on-Hudson, N. Y.

Truman Whitaker (Friends) 49 Hooker Avenue, Poughkeepsie, N. Y.

VOTED: To elect the persons named.

Dr. Alexander announced a basis of increased support of the Federal Council on the part of the Presbyterian Church in the United States. The Executive Committee expressed its appreciation of this step.

Dr. Miller presented on behalf of the Joint Commission on Planning and Adjustment of Local Interchurch Relations, A Sample Constitution for a Federated Church and A Sample Constitution for a United Church, which had been prepared in response to many requests for assistance.

VOTED: To refer the sample constitutions for a federated church and for a united church to the Advisory Committee without reading.

On behalf of the Department of Evangelism Dr. Dahlberg reported on plans for the United Evangelistic Advance, which will begin October 2, World Communion Day, and continue for fifteen months.

VOTED: That the Executive Committee gives its endorsement to the six Spiritual Life Conferences for Chaplains to be held in June, 1950, and requests its member denominations through appropriate channels, to encourage the attendance of their chaplains.

Dr. Barnes reported on his six-weeks' visit to Germany in the spring. He emphasized the responsibility of the American churches for American civilian personnel in Germany, who are in need of a spiritual ministry and a counseling service.

VOTED: To refer to the Advisory Committee the matter of our responsibility to the American civilian personnel in Germany, with the request that it study the problem in the hope that something may be done.

Dr. Barnes also reported the great confusion at the present time with regard to the whole operation of the Religious Affairs Branch of the American Military Government, especially on account of the drastic reduction of the operations of the Branch.

Mr. Fagley presented the Message for World Order Day in its final form. (See Appendix C.)

VOTED: To refer to the Committee on Nominations the request that the Federal Council appoint ten delegates to the National Congress on Home Missions, to be held in Columbus, Ohio, January 24-27, 1950.

VOTED: That, when we adjourn, we adjourn to meet in Atlanta, Ga., on Tuesday, December 6, instead of the third Tuesday in November, in order to associate our meeting with the Southeastern Regional Church Convocation, which will continue until Thursday, December 8.

Dr. Miller announced that at the Atlanta meeting there would be no hotel headquarters. All sessions will be held in churches open to all members and all meals will be served in churches open to all members.

After Bishop Stamm had pronounced the benediction, the meeting adjourned.

CHARLES H. SEAVER,
Recording Secretary pro tem.

APPENDIX A

ARMOND D. WILLIS

I. *Personal*

Residence—39 Glenwood Ave., Leonia, N. J.
Born, Danville, Ill., Feb. 20, 1906.
Married, two children, aged 13 and 11.
Height, 5' 11"; weight, 145 pounds. Health, good.

II. *Education and Training*

- (a) Northwestern University, Evanston, Ill. PhB. and M.A. Degrees.
Majors: Civil Engineering, Sociology, Economics, and Social Work.
- (b) Graduate of War Dept. School of Military Government, Charlottesville, Va.
Majors: Political Science, Military Government.
- (c) Graduate of British Civil Affairs Staff School.
Majors: Political Science, Military Government.

III. *Experience* (Most recent first)

- (a) Director, Committee for Religious Tolerance, Inc., April, 1948, to date.
- (b) U. S. Dept. of State—Cultural Affairs, Officer, USSR.
- (c) U. S. Navy—4 years, 4 months. (See War Service below.)
- (d) Northwestern University—4 years. Personnel, vocational guidance, graduate seminars.
- (e) Social work and Public Welfare Administration on city, county, state, regional and international levels—9 years. This included one year as Staff Officer of the U. S. Control Council for Germany, which duty involved all plans, and implemenation of plans, for the control of public, private and Nazi Party welfare functions in Germany. This duty was carried out in Great Britain and on the continent in liaison with opposite members of the Tri-Partite (later Quadri-Partite) Control Group and with SHAEF G-5, UNRRA and other similar organizations.
- (f) Staff member of private family psychiatric agency—4 years.
- (g) Civil Engineer—4 years.

IV. *War Service*

- (a) Commissioned Lieutenant, USNR, January 20, 1939. (Intelligence.)
 Ordered to active duty July 10, 1941.
 Promoted to Lieutenant Commander June 15, 1942.
 Promoted to Commander July 10, 1945.
 Ordered to inactive duty status October 15, 1945.
- (b) Duty Assignments:
 1. Two years as Intelligence Officer, War Plans and related duties, in Latin America, the Caribbean and Eastern Pacific.
 2. Five months personnel officer for Naval Office for Occupied Areas, Washington, D. C.
 3. One and one-half years U. S. Navy Staff Officer in Europe.
 Commendation communiques: Admiral Ellis Zacharias; General Lucius Clay.

V. *Church Affiliation and Activity*

Membership—First Presbyterian Church, Evanston, Ill.
 —Mrs. Willis and self gave series of forums and lectures on foreign affairs. Also active with youth activities. References: Rev. Harold C. Walker, Pastor; Rev. Egbert G. Hayes, Assistant Pastor; Rev. Emory C. Luccock, Pastor, First Presbyterian Church, Wichita, Kans.

Present Association—First Presbyterian Church of Leonia, N. J.—Mrs. Willis teaching Sunday School, Junior Department. I am to direct a new department largely composed of post-college young people. Reference: Rev. John W. Voorhis, Pastor.

VI. *Organizations*

Mason (32°); Sons of the American Revolution; U. S. Naval Reserve.

APPENDIX B

IN THE

Supreme Court of the United StatesOctober Term, 1949

No. 44

HEMAN MARION SWEATT,

Petitioner,

v.

THEOPHILIS SHICKEL PAINTER et al.,

*Respondents.*On Petition for Writ of Certiorari to the
Supreme Court of the State of Texas

**Motion on Behalf of the Federal
Council of the Churches of Christ
in America for Leave to File
Brief Amicus Curiae**

TO THE HONORABLE CHIEF JUSTICE AND ASSOCIATE JUSTICES
OF THE SUPREME COURT OF THE UNITED STATES:

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA moves the Court for leave to file the brief amicus curiae hereto annexed, in support of the petition for a writ of certiorari. This brief is filed with the written consent of petitioner, but the written consent of the Honorable Price Daniels, the Attorney General of the State of Texas, has not been obtained although requested.
Dated, September 22, 1949.

**THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA**

By: CHARLES H. TUTTLE,

Counsel.

IN THE
Supreme Court of the United States

October Term, 1949

No. 44

HEMAN MARION SWEATT,
Petitioner,

v.

THEOPHILIS SHICKEL PAINTER et al.,
Respondents.

On Petition for Writ of Certiorari to the
Supreme Court of the State of Texas

**Memorandum of the Federal Council of
the Churches of Christ in America, as
Amicus Curiae, in Support of Petition**

Interest of the Federal Council*

This brief is filed on behalf of The Federal Council of the Churches of Christ in America, because of its profound interest in and concern with the legal, ethical and religious principles which, it is respectfully submitted, are challenged by the decisions of the courts below enforcing segregation as a result of the fact of race. Those decisions violate, we firmly believe, the constitutional guarantee of equal protection under law and also

* The Federal Council of the Churches of Christ in America is composed of the following religious bodies; National Baptist Convention, Northern Baptist Convention, Church of the Brethren, General Council of Congregational Christian Churches, Czech-Moravian Brethren, International Convention of Disciples of Christ, Evangelical and Reformed Church, Evangelical United Brethren Church, Five Years Meeting of the Friends in America, Religious Society of the Friends of Philadelphia and Vicinity, The Methodist Church, African M. E. Church, African M. E. Zion Church, Colored M. E. Church in America, Moravian Church, Presbyterian Church in U. S. A., Presbyterian Church in U. S., Protestant Episcopal Church, Reformed Church in America, Romanian Orthodox Church of America, Russian Orthodox Church of North America, Seventh Day Baptist General Conference, Syrian Antiochian Orthodox Church of North America, Ukrainian Orthodox Church of America, United Church of Canada, United Lutheran Church (consultative body), United Presbyterian Church.

The Presbyterian Church in the U. S. dissociates itself from this brief by vote of its representatives on the Council's Executive Committee.

the free democratic principles and spiritual ideals which we profess as a nation.

The Position of the Federal Council—1946

The Federal Council has repeatedly declared its conviction that segregation enforced by law is a denial of the equal protection of the laws, of the dignity and inherent rights of the individual human being and of the Christian concept of universal brotherhood. Such segregation, the Council affirms, necessarily predicates inferiority rather than equality; divisiveness instead of fellowship; stigma instead of dignity; prejudice and bias instead of mutual respect and good will; pretense and hypocrisy instead of good faith and sincerity, in the social controls or opportunities to achieve an abundant life.

The present instance is, in the opinion of the Council, confirmation that the thesis of "separate but equal facilities" in the matter of public education tends to maintain a permanent pattern of imposed inferiority and subjection. The Official Statement approved by the Federal Council of the Churches of Christ in America in March, 1946, on the subject of "The Church and Race Relations" declared (among other things):

"The Segregation Pattern Analyzed

"Segregation is the pattern of our American race relations. Segregation in America is the externally imposed separation or division of individual citizens, or groups of citizens, based on race, color, creed or national origin. It is accepted, with some differences of emphasis, in all sections of the country. It is sometimes established and supported by law. In other instances, segregation is almost as rigidly enforced by social custom.

"Segregation in America has always meant inferior services to the minority segregated. This pattern has never been able to secure equal, separate services to the minority segregated. Segregation is always discriminatory.

"Segregation is an expression of the inferiority superiority pattern of opinions about race held tenaciously by the vast numbers of Americans. Segregation is not only the expression of an attitude; it is also the means by which that attitude is transmitted from one generation to another. Children of our society, observing minorities as we segregate them, cannot easily escape the conclusion that such minorities are inferior.

"Segregation as practiced in America probably has more effect on the racial opinions of the young than formal teachings of the schools about democracy, or of the Church about Christian brotherhood.

"Segregation as applied to our economic system denies to millions of our citizens free access to the means of making a living and sets for them insurmountable obstacles in their efforts to achieve freedom from want.

"In the greatest crisis in our history, segregation made it impossible to utilize fully large sections of our manpower in the

armed services and war production. It also seriously limits the contributions of minority groups to the ongoing life of our people in the fields of art, education, science, industry, etc.

"Segregation subjects sections of our population to constant humiliation and forces upon them spiritual and psychological handicaps in every relation of life. This creates a yawning and oft-times unbridged chasm in the quality of human fellowship and stands in contradiction to the higher American dream. Still more devastating is the moral and spiritual effect upon the majority.

"Segregation handicaps the nation in international relationships. It was a source of great embarrassment to our leaders that we found it difficult to locate an American community where racial practices were acceptable for establishing the headquarters of the United Nations Organization. This is a discouraging factor within our life as a nation as we begin to play our part in the new world unity upon which our future existence depends.

"Political segregation has disfranchised large numbers of our citizens, tending to create unnecessary confusion in dealing with important national issues, creating unreal political divisions and giving rise to a type of political demagoguery that threatens the very existence of democratic institutions.

"Segregation increases and accentuates racial tensions. It is worth noting that race riots in this country have seldom occurred in neighborhoods with a racially mixed population. Our worst riots have broken out along the borders of tightly segregated areas.

"The pattern of racial segregation in America is given moral sanction by the fact that churches and church institutions, as a result of social pressure, have so largely accepted the pattern of racial segregation in their own life and practice. . . .

"The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated Church and a non-segregated society."

In a later Official Statement on the subject of "The Churches and Human Rights," adopted December, 1948, the Federal Council of Churches stated (among other things):

"Social, Economic and Political Rights

"These rights, which should be available to all without discrimination as to race, color, sex, birth, social or economic status, or creed, include:

"A. Full opportunity to participate in the economic resources of the community, including:

- "1. The right to a standard of living adequate for the welfare and security of the individual and the family.
- "2. The right of every employable person to work under decent conditions, for fair compensation, and to be upgraded in keeping with character and ability; or to engage in an individual enterprise or profession.

- "3. The right of all persons to organize into labor unions, corporate enterprises, co-operative ventures, and for social action.
- "B. Full opportunity to participate on a non-segregated basis in the social and public life of the community, including:
 - "1. The right to wholesome living space.
 - "2. The right to move within one's country, and to leave and return to one's country.
 - "3. The right to educational and professional training and to cultural opportunities.
 - "4. The right to recreational opportunities and facilities.
 - "5. The right to participate in the use of community social services.
 - "6. The right to adequate health services.
 - "7. The right to the use of transportation on the basis of full equality.
 - "8. The right to receive equal service from businesses and persons serving the public, such as stores, theaters, hotels and restaurants."

This determined opposition to segregation was also part of a report received and commended to the churches in September, 1948, by the First Assembly of the World Council of Churches at Amsterdam, Holland, attended by the representatives of 140 religious denominations. This report stated:

"Man is created and called to be a free being, responsible to God and his neighbor. Any tendencies in State and Society depriving man of the possibility of acting responsibly are a denial of God's intention for man and His work of salvation.

* * * *

"It (the Church) knows that it must call society away from prejudice based upon race or colour and from the practices of discrimination and segregation as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these practices from the Christian community because they contradict all that it believes about God's love for all His children.

* * * *

"The Church has always demanded freedom to obey God rather than men. We affirm that all men are equal in the sight of God and that the rights of men derive directly from their status as the children of God. It is presumptuous for the state to assume that it can grant or deny fundamental rights. It is for the state to embody these rights in its own legal system and to ensure their observance in practice.

* * * *

"With all the resources at their (the churches') disposal they should oppose enforced segregation on grounds of race or color, working for the progressive recognition and application of this principle in every country."

Segregation, particularly in the matter of educational facilities, is in reality a survival, and in its operation, a perpetuation, of the caste system. It is born of the concept of racial superi-

ority and of class dominance which has brought incalculable misery to the human race through the ages. Self-preservation, to say nothing of the stability and sincerity of democratic institutions and of the obligations which men of good will profess, requires that this legacy find no shelter or perpetuation under the sanction of our Constitution and within the body of our law.

We shall not attempt in this brief now to discuss the various judicial decisions which are cited and analyzed in the various briefs submitted in connection with this petition. We recognize that the legalistic aspect of the issue is important and relevant; but we are convinced of the greater relevancy and force of the fundamental principles on which alone our Constitution rests and by which alone it can be sustained. We do not believe that in the human tempest which has been shaking the world for several decades, our form of government and way of life can permanently endure on the basis of discriminations and segregations which constitute a contradiction of our principles by our actions. It is still true that this country cannot exist half slave and half free.

The convictions, legal, social, ethical, and religious, which the Federal Council has set forth in Official Statement and which it deems an essential part of the mission for which it exists find, we believe, sufficient and controlling expression in the field of constitutional law in the unanimous decision of this Court on May 3, 1948 in *Shelley v. Kraemer*, 334 U. S. 1, 23:

"The historical context in which the Fourteenth Amendment became a part of the Constitution should not be forgotten. Whatever else the framers sought to achieve, it is clear that the matter of primary concern was the establishment of equality in the enjoyment of basic civil and political rights and the preservation of those rights from discriminatory action on the part of the States based on considerations of race or color. Seventy-five years ago this Court announced that the provisions of the Amendment are to be construed with this fundamental purpose in mind."

These profound words constituted the heart and spirit of an historic constitutional decision which struck down enforced segregation, either by public act or private agreement, in the matter of a place to live physically. They apply with far more force and aptness in the matter of a place to live mentally and spiritually. The right to life, liberty and the pursuit of happiness, and the right to enjoy and exercise as an equal the inalienable rights with which every man is endowed by his Creator, is not and cannot be confined to physical existence. Man is not merely body. He is also and chiefly mind and spirit; and "the life is more than meat, and the body is more than raiment."

Segregation in the matter of a place to live means the ghetto. Segregation in matters of the mind and spirit means second-

class citizenship. Both betray a Constitution which, as said by Mr. Justice Murphy in *Oyama v. California*, 332, U. S. 633, 663, "embodies the highest political ideals of which man is capable," and "insists that our government, whether state or federal, shall respect and observe the dignity of each individual, whatever may be the name of his race, the color of his skin or the nature of his beliefs." Both betray the very foundations of our democratic way of life and hence also our effort to exert leadership in founding on that way of life a durable peace throughout the world. Both betray what Emil Brunner, in his recent treatise "*Justice and the Social Order*," so truly describes as the "sacred law, which can be appealed to against every inhuman, unjust social order, against any caprice or cruelty on the part of the state."

Hence, we earnestly join in the request that this petition for a writ of certiorari be granted, in order that the inherent issue so overshadowing our American life may be fully discussed, considered and decided in this great tribunal.

Respectfully submitted,

CHARLES H. TUTTLE,

*Attorney for The Federal Council
of the Churches of Christ in America*
15 Broad Street, New York 5, N. Y.

APPENDIX C

CORRESPONDENCE BETWEEN BISHOP OXNAM AND PRESIDENT TRUMAN Re Status of Myron Taylor

June 10, 1949.

Honorable Harry S. Truman
President of the United States
Washington, D. C.

My dear Mr. President:

In view of the two conferences which you had with a group of influential Protestant leaders on June 5, 1946, and on November 14, 1947, I feel it necessary to call your attention to a columnist's remark in the *New York Daily News* of June 8, 1949, to the effect that consideration is "now being given to the proposal that the present gracious and competent 'personal representative of the President of the United States', Myron C. Taylor, be given full diplomatic rank as the accredited ambassador of the United States to the Holy See."

Of course we do not assume that this statement by the columnist has any basis in fact and perhaps it is gratuitous to pay any attention to it whatever. Perhaps, however, I owe it to you to make it entirely clear that the position of the Protestant churches remains the same as it was when we conferred with you and that any such step as that which the columnist in question alleges would precipitate a tremendous flood of unhappy controversies.

In fact I am compelled, in candor, to add that the opposition to the naming of an accredited ambassador of the United States to the Holy See would be even stronger than at the time when our delegation conferred with you eighteen months ago. The reason for this is that Mr. Myron C. Taylor's handling of contacts with representatives of the World Council of Churches in Europe in the spring of 1948 was most unfortunate and rendered a serious disservice to the churches of the World Council, both Protestant and Eastern Orthodox, not only in the United States but in the other countries of the world. As our delegation had to explain to Mr. Taylor when we conferred with him a few weeks ago, we have high respect for his good will and his motives in the matter but deplore the fact that through serious lack of knowledge of the World Council of Churches and of its contacts with the Holy See he had seriously misrepresented the attitude and the position of the World Council of Churches.

We are therefore grateful for the definite assurance which you gave our delegation on June 5, 1946, and reaffirmed on November 14, 1947, that the appointment of Mr. Taylor was a temporary expedient for the purpose of giving you the fullest opportunity to make your contribution to peace and that the appointment would be terminated "at an early date and certainly with the signing of the peace treaties."

With high regard and esteem, I remain

Faithfully yours,

(signed) G. BROMLEY OXNAM.

July 7, 1949.

My dear Bishop:

I have your letter of June 13th. As you surmise, there is no basis in fact for the statement in the press to which you refer. At the present time no change is contemplated in the mission of Mr. Myron C. Taylor.

Very sincerely yours,

HARRY S. TRUMAN.

APPENDIX D

A MESSAGE FOR WORLD ORDER DAY

Sunday, October 23, 1949

We are grateful to Almighty God for the abundant mercies shown this past year to the children of men. Fear, confusion of purpose, and the economic destruction left by the war have been lessened by constructive measures of co-operation within the United Nations and among the free societies. Tensions between the Soviet Union and the Western nations have been eased somewhat, and new, though limited, efforts to negotiate have been made. Fresh hope has stirred the hearts of anxious men, and released new energies of the spirit for the tasks ahead. For this present victory of peace, the churches of Christ rejoice.

We recognize the profound nature of the world's disorder. Modern man has come to rely upon physical force, and the bitter conflicts of modern times have eroded his trust in moral power. The world crisis is basically a spiritual and moral crisis, and no minor adjustment of international tensions, no respite, however welcome, can provide a lasting solution. Nothing less than a transformation of the spirit of men and of nations will suffice to heal this disorder. This means a larger sympathy, a broader understanding of other peoples and their particular problems, a deeper and more abiding sense of our responsibilities in the world, and a stronger will to fulfill them. That transformation by the grace of God must be the chief end of our efforts for peace.

Reasons for Concern

We confess our involvement in the underlying crisis of society. We have underestimated the stubborn factors of conflict, and allowed our wills to vacillate with the ebb and flow of external events. We have been reluctant to chart our course by the light of faith, which alone can lead to man's spiritual regeneration. We need repentant hearts as we remember the failures of world order in which we have a share. Let us not forget, for example:

1. The failure of the major powers to agree upon a peace settlement for Germany or Japan;
2. The failure of the United States and other nations to deal effectively and humanely with the large number of remaining refugees and expellees left in pitiable condition by the war and its aftermath—a problem which increases in scope and danger week by week;
3. The perilous failure of the Great Powers to reach agreement on the multilateral regulation and reduction of armaments;

4. The failure of our own and other nations thus far to implement those principles of reciprocity which are essential to international commerce and to world economic recovery;

5. The failure of the major powers effectively to help the suffering people of China to find peace within the framework of freedom.

Reasons for Encouragement

While the problems and perils which lie ahead leave no room for complacency, we can thank God and take courage from achievements which surpass the merit of our efforts:

1. The principles of the United Nations, whose fourth anniversary we now celebrate, have been elevated by the expressed concerns of Christian groups working with other men of good will. Our churches have helped to create that loyalty to the ideals of the United Nations, which is its chief resource. It is heartening to see the impress of that loyalty in the positive accomplishments of the U. N.—in bringing about peaceful negotiation of a number of conflicts, in setting forth an historic Universal Declaration of Human Rights, in organizing the efforts of nations against such ancient enemies of man as poverty, ill health, and ignorance. Despite the tempests of this post-war period, the United Nations stands and grows as the only center for discussing, if not for harmonizing fully, the policies of states, as a means to fellowship, and as a bridge to a better future.

2. Our churches have helped to kindle the growing concern for the dignity and rights of the human person. The disregard for these God-given rights under totalitarian, feudal, and some colonial regimes has been laid upon the conscience of mankind. A new standard has been raised in the Universal Declaration of Human Rights, long advocated and now supported by our churches.

3. The analysis of Soviet-Western tensions and the principles for dealing with them put forward by our church leaders, have been vindicated in part by developments of recent months. Negotiation of conflicts of interest without compromise of basic convictions remains a promising road to a peaceful settlement. This will require continuing patience and understanding, while at the same time we put forth the utmost effort to establish at home and abroad the conditions which make for a good life for all men.

4. The witness of our missionary pioneers has helped greatly to bring understanding of the need to aid the development of underdeveloped areas. This need is now recognized in the "Point Four" proposals of the President's Inaugural Address, to make "the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas," and in kindred plans of the United Nations. Our churches are concerned for programs such as "Point Four" and the European Recovery Program, both as a means for advancing the common welfare and as a method for creating fellowship among the co-operating nations. The experience of missionary specialists provides inspiration and practical guidance in the setting up of development projects.

5. The coming together of the churches in the living fellowship of the World Council of Churches provides a fresh testimony to God's design for His Church and for His world. Through this new unity, as it permeates the churches, we can expect the release of new spiritual resources with which to cope with future problems.

Call to Christian Action

Building the foundations of world order is essentially a religious task. Christians should accept their responsibilities with clear vision, steadfast hearts, and vigorous action. As we enter the fifth year of the United Nations, let us in the churches pray that God's will may be done in the world of nations, and that we may serve His will.

1. We can resolve to redouble our efforts in behalf of world order, remembering that each one of us has some contribution to make.

2. We can study and discuss the problems of the United Nations and of American foreign policy, that we may be more effective citizens.

3. We can express in community relations the high ideals we espouse for international life.

4. We can help find a home or a job for a displaced family.

5. We can strengthen our missionaries and other Christians overseas, that the Christian world fellowship may better serve as a bond of world community.

Let us, in whatever ways are open to us, show forth that loyalty to Jesus Christ which may make Him known to the peoples and nations of the earth.

The Federal Council of the Churches
of Christ in America.

December 6-8, 1949

On invitation of the Southeastern Inter-Council Office, Dr. Forrest C. Weir, Executive Secretary, the Executive Committee of the Federal Council, held its bimonthly meeting on December 6, 1949, in Atlanta, Ga., in connection with the Southeastern Inter-Church Convocation. The meeting was held in St. Mark Methodist Church, 781 Peachtree St., N. E., beginning at ten o'clock.

The following members and official alternates were present:

BISHOP JOHN S. STAMM, *President, presiding*
MRS. DOUGLAS HORTON, *Vice-President*

National Baptist Convention

Rev. W. H. Jernagin
Rev. I. A. Thomas

Church of the Brethren

Rev. Raymond R. Peters

Congregational Christian

Dr. Luther A. Weigle
Rev. Arthur E. Wilson

Northern Baptist Convention

Rev. Vernon L. Shontz
Rev. A. C. Thomas

Evangelical and Reformed

Rev. William E. Lampe

Evangelical United Brethren

Rev. F. Berry Plummer
Bishop J. Balmer Showers

Religious Society of Friends of Philadelphia and Vicinity

Mr. Edward W. Evans

Methodist

Rev. Theodore H. Palmquist
Rev. J. Manning Potts
Rev. Oliver B. Quick

African Methodist Episcopal Church

Bishop D. Ward Nichols

African Methodist Episcopal Zion Church

Bishop Buford F. Gordon
(alternate for Bishop Walls)

Presbyterian Church in U.S.

Rev. John M. Alexander
President J. McDowell Richards

Presbyterian Church in U.S.A.

President Ralph Waldo Lloyd
Mrs. Paul Moser

Protestant Episcopal Church

Rt. Rev. Frank W. Sterrett

Reformed Church in America

Rev. John S. Ter Louw

Also Rev. W. Holmes Borders, National Baptist, Atlanta, Ga., and Rev. Hayes Farish, Disciples of Christ, Lexington, Ky., members of the Federal Council; Mrs. Van Santvoord Merle-Smith, Chairman of the Women's Co-operating Commission; Rev. Edward G. Mackay, Chairman of the Southeastern Advisory Committee, and the following guests: E. Sidney Andersen, Jr.; Mrs. James Beach, Savannah, Ga.; Honorable Brooks Hays, Congressman from Arkansas; Rev. Mansfield E. Jackson, African Methodist Episcopal; Rev. Roger T. Nooe, Disciples of Christ, Nashville, Tenn.; Rev. W. Carl Parker, Forest Park, Ga.; Rev. Banks J. Peeler, Evangelical and Reformed, Lexington, N. C.; R. B. Shorts, Atlanta, Ga.; W. B. Sullivan, Regional Director of Religious Education Presbyterian Church in the U. S., Richmond, Va.; Rt. Rev. John Moore Walker, Protestant Episcopal Bishop of Atlanta, Ga.

Also the following representatives of affiliated, co-operating and consultative bodies:

Foreign Missions Conference of North America

Rev. Wynn C. Fairfield

Home Missions Council of North America

Rev. I. George Nace

International Council of Religious Education

Rev. Gerald Knoff (alternate for Dr. Roy G. Ross)
Rev. John B. Ketcham

National Council, YMCA

Mr. Charles L. Wharton (alternate for Eugene E. Barnett)

National Board, YWCA

Miss Mary Jane Willett (alternate for Mrs. Harrison Elliott)

United Council of Church Women

Mrs. W. Murdoch MacLeod

United Stewardship Council

Harry S. Myers

Also the following members of the Federal Council's staff: Rev. Jesse M. Bader, Mr. Donald C. Bolles, Rev. Beverley M. Boyd, Rev. Samuel McCrea Cavert, Rev. Richard M. Fagley, Rev. Cameron P. Hall, Rev. H. H. Kalas, Rev. George D. Kelsey, Rev. J. Oscar Lee, Rev. J. Quinter Miller, Miss Aenid A. Sanborn, Rev. Walter W. Van Kirk, Rev. Forrest C. Weir.

The Chairman, Bishop Stamm, expressed the appreciation of the Committee to the pastor and officials of St. Mark Methodist

Church for providing the facilities for the meeting, and also to Rev. Forrest C. Weir, executive secretary of the Southeastern Inter-Council Office in Atlanta, and to his committee. He said that the Executive Committee was also conscious that it was meeting in close relationship to a great spiritual gathering—the second Southeastern Inter-Church Convocation, opening the following day.

VOTED: To approve the minutes of the meeting of the Executive Committee on September 20, 1949, as circulated by mail to the members of the Executive Committee.

A report of the Committee on Publications was presented by Dr. Miller on behalf of the chairman, Dr. Fagley, and adopted as follows:

“Since the last meeting of the Executive Committee the Committee on Publications has approved the following materials as falling within the area of approved program and policy of the Federal Council:

A New Year's Watch Night Service and a Vigil of Prayer—issued by the Committee on the United Evangelistic Advance.

Beginning with Ourselves, by Rt. Rev. Stephen Neill, Geneva, Switzerland—issued by the Department of Evangelism.

Religion and Mental Health, by Seward Hiltner—prepared as a ‘give away’ to radio listeners in connection with the announcement made each Thursday evening on the new radio program ‘Someone You Know.’ Issued by the Department of Pastoral Services.

The Protestant Church and the Middle Class, by Waldo Beach. Reprint from *Social Action* for March, 1949. Issued by the Department of the Church and Economic Life.

How the Protestants Fight Communism, by Bishop G. Bromley Oxnam. Reprint from *Look Magazine* for October 11, 1949. Issued by the Department of Evangelism for use in connection with Reformation Day.

Make Brotherhood Real—suggestions for action by churches and individuals. Issued by the Department of Race Relations in connection with Race Relations Sunday.

How to Observe Church and Economic Life Week—Promotional leaflet from the Department of the Church and Economic Life.

Economic Life—U. S. A.—A Brief Description of What It Is and How It Works—with questions for study and discussion. Issued by the Department of the Church and Economic Life.

Student, Size Up the Church; Student, There's No Law Against It, and Student, Can You Say 'Our Lord'?—Three evangelistic leaflets issued by the University Christian Mission for popular use in connection with Christian work in colleges and universities.”

A report of the Treasurer as of October 31, 1949, was presented.

A proposed budget for the year 1950 was presented by Dr. Cavert on behalf of Mr. Francis S. Harmon, chairman of the Finance Committee, representing an advance of \$13,000 over last year's budget.

VOTED: To adopt the budget recommended by the Finance Committee, with the understanding that the expenditures are authorized only until June 30, 1950, and that prior to July 1, 1950, the budget shall be reviewed and, if deemed advisable, revised by the Finance Committee, and that the Finance Committee be then requested to recommend to the Executive Committee the schedule of expenditures for the remaining half of the year. (For Budget see Appendix A)

A report of the Advisory Committee was presented by Mrs. Douglas Horton, vice-president of the Council, and adopted as follows:

"1. Sample Constitutions for United and Federated Churches—

In accordance with the request made by the Executive Committee on September 20, 1949, the Advisory Committee has given extended consideration to the proposal of the Joint Commission on Planning and Adjustment of Local Inter-Church Relations for sample constitutions for a united church and for a federated church. The Advisory Committee desires to give further study to the proposal before presenting recommendations. One of the reasons for deferring recommendations is that materials which are being prepared for the Home Missions Congress and the National Convocation on the City Church, both to be held in January, may contribute to the discussion.

"2. Amicus Curiae Brief—

The Advisory Committee has been informed that the Supreme Court of the United States has granted the petition of Heman Marion Sweatt for a writ of *certiorari* and that the hearing on the case, which involves the issue of segregation in institutions of higher education, will probably be held in the present session.

"The Advisory Committee recommends:

That the Executive Committee authorize the submission of the *amicus curiae* brief, as approved by the Executive Committee on September 20, 1949, to the Supreme Court of the United States in connection with the hearing of the appeal of Heman Marion Sweatt, with the understanding (a) that minor editorial revisions may be made and (b) that, in accordance with the request made by the representatives of the Presbyterian Church in the U.S., it shall be stated that that church is not associated with the brief.

"3. California Zoning Laws—

The Advisory Committee reports that an informal request has been received from church leaders in California for the interest of the Federal Council in a case involving the exclusion of church buildings from residential areas under zoning laws of the city of Porterville, Calif. At the present stage of developments, the California courts

have held that the city of Porterville was within its rights in excluding a church from a certain residential area. If the case should be carried to the Supreme Court of the United States for the purpose of testing the constitutionality of the zoning ordinance, it is probable that a formal request will be made to the Federal Council to file an *amicus curiae* brief setting forth the interest of the Council in making certain that zoning ordinances are not interpreted in such a way as to exclude churches from residential areas. Since, however, the Council has not yet received an official request of this character, the Executive Committee is not asked to take action at this session.

"4. Senate Hearing on Liquor Advertising—

The Advisory Committee has received information that on January 12, 1950 there will be a hearing in the United States Senate on the Langer Bill, which would make it unlawful to transport in interstate commerce 'any publications which advertise alcoholic beverages or contain the solicitation of an order for alcoholic beverages.'

"The Advisory Committee recommends:

That the officers of the Council be authorized to arrange for a representative to be present at the hearing, with the understanding that his testimony will be based upon the following action by the Council at its Biennial Meeting in 1946:

'We deplore the effect which the advertising of alcoholic beverages is destined to have, especially upon the mind of youth, through its unwarranted and false claims, which go beyond public presentation of brand names, common to all advertising, and which aim to invest the use of alcohol with prestige and desirability. This calls for regulatory practices which, if not voluntarily put into effect by advertising agents, should be imposed by appropriate organs of government.'

"5. Overture from Church Conference of Social Work—

The Advisory Committee reports the receipt of an overture from the Church Conference of Social Work, urging that the Federal Council add a full-time executive to its staff to help guide the development of the denominations and local councils of churches in their programs of social work and social welfare. The Finance Committee has reported that the \$20,000 which would be required cannot be included in the budget for 1950 unless additional resources beyond those now in sight are assured.

"The Advisory Committee recommends:

That the Executive Committee record its judgment that the proposal for a staff member who would give full time to the problems of church social work is desirable; express its regret that it is not possible to include the item in the budget until additional resources are assured for this purpose; request information from those who presented the overture as to what financial resources could be made available for the project in 1950; and refer the overture to the Planning Committee for the National Council of the Churches of Christ in the U. S. A. for consideration in connection with its budget for 1951.

"6. National Council of Churches of Christ in U. S. A.—

Consideration was given to the question whether further action needs to be taken by the Executive Committee at this time with re-

gard to the creation of the National Council of the Churches of Christ in the U. S. A.

"The Advisory Committee recommends the adoption of the following statement:

The Executive Committee reports to the Planning Committee for the National Council of the Churches of Christ in the United States of America that all of the denominations which are constituent voting members of the Federal Council have approved the formation of the National Council and it therefore confirms the general approval given by the Council at its Biennial Meeting in 1942. The Executive Committee also approves the proposal to hold the Constituting Convention of the National Council in Cleveland, Ohio, in the week beginning November 26, 1950.

"7. Reserving New Name from Being Appropriated—

A request was received from the Planning Committee for the National Council that the Federal Council request the State of New York to reserve the name, 'National Council of the Churches of Christ in the United States of America' as one which may be adopted by the Federal Council of the Churches of Christ in America as an amendment to its present charter. The purpose of this step would be to safeguard the National Council from having the proposed name appropriated by any other organization.

"8. Conference on Lay Vocations—

A request was received from the Executive Committee of the Conference of U. S. A. Member Churches of the World Council that the Federal Council join with the Canadian Council of Churches in sponsoring a conference on 'lay vocations' in 1951, along lines suggested by the Amsterdam Assembly.

"The Advisory Committee recommends:

That the Executive Committee authorize consultation with the Canadian Council of Churches concerning the holding of a conference on lay vocations, to be sponsored jointly by the Federal Council of the Churches of Christ in America and the Canadian Council of Churches, sometime in 1951; that Rev. Cameron P. Hall be requested to act for the staff in carrying on this consultation; and that Mr. Hall be requested to report to the Executive Committee at a future meeting concerning any plans that may be under way.

"9. Co-ordinating Program Emphases—

The Advisory Committee was informed that communications had been received from the General Council of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches and also from the councils of churches in Detroit, San Francisco, St. Louis, Los Angeles, and several other cities, urging that an effort be made to secure agreement among denominational and interdenominational agencies concerning a more effective co-ordination of field programs and emphases.

"The Advisory Committee recommends:

That the Executive Committee request the Inter-Council Field Department to take the initiative in formulating a plan under which there would be a simultaneous approach by the denominations to their local churches in connection with a selected number of program emphases and field activities; and that the Inter-Council Field Depart-

ment then convene a conference of executives of denominational agencies to consider the proposal and to secure as much agreement as possible."

Dr. Bader reported on the observance of Reformation Day in 1949. There were interdenominational services in at least 121 cities and communities, as compared with 66 in 1948. Thirty-one communities had an attendance of 1,000 or more.

- VOTED: 1. That the Department of Evangelism be asked again to promote Reformation Sunday on October 29, 1950.
2. That we give hearty approval to the plan of the United Evangelistic Advance Committee in its efforts to enlist as many communities as possible to begin a week's Preaching Mission on next Reformation Sunday.
 3. That the Department prepare an up-to-date bibliography of leaflets and books for distribution to the communities and speakers participating in the 1950 Reformation Sunday observance.
 4. That we urge every local council of churches or local ministerial association to observe Reformation Sunday in 1950. To this end, we instruct the Department of Evangelism to begin correspondence soon with councils of churches and ministerial associations, urging participation next year.

Dr. Bader reported on the nine-day evangelistic effort of the Methodists of the Philadelphia area, presided over by Bishop Fred P. Corson, which was participated in by 339 churches. Thirty-three thousand persons were present on December 4 in Philadelphia's Convention Hall. Over 8,500 were won to Christ and the Church in the nine days.

Dr. Bader also reported on the effort of the Department of Evangelism to secure a more spiritual observance of Christmas and New Year's Day. The report and recommendations were adopted as follows:

"There is no question in the minds of many but that there is an increasing commercialization of Christmas, which fact gives serious concern to our churches. In many ways the birthday of Christ which we celebrate is observed with Christ all too much left out. Before Thanksgiving in some communities across America, Christmas decorations are put up in the streets; Christmas windows are decorated and vigorous sales promotion is started. The commercial firms which prepare and print Christmas cards are printing an increasing number of these cards with no Christmas meaning and no reference

to Christmas at all. Some of the managers of the retail commercial stores are complaining that there are all too few cards being printed and offered to them for purchase which have a decidedly Christian reference and meaning.

"The Department of Evangelism has secured the names and addresses of 80 commercial concerns which publish Christmas cards. Perhaps a kindly letter sent to each of these commercial firms before the end of this year will help them to see our point of view and cause them to put more Christian Christmas cards on the market for purchase during Christmas and for future Christmas seasons.

"While we call upon the commercial world to give a larger place to Christ in the celebration of His birthday, we need also to call upon our ministers and churches to do the same. Many Christians need to have their attention called to the larger place they should give to Christ in Christmas buying and giving and in the nature of their celebration of the Christmas season. Christians can give a glorious Christian witness in the way they observe the birthday of Christ.

"The National Committee of the United Evangelistic Advance is developing and promoting plans among the churches for a Watch Night Service from 11 to 12 o'clock on New Year's Eve. This service is to be followed during the next 24 hours by the observance of a Vigil of Prayer in each local church. These 24 hours may be assigned, one hour each or in 30-minute periods, to individuals, families, Sunday school classes, missionary groups, church officers or choirs. A leaflet has been prepared on the Vigil of Prayer and how to conduct the plan in a local congregation. In small communities, congregations with few members may desire to unite in this Vigil of Prayer plan.

"The Universal Week of Prayer begins on New Year's Day and continues through January 8. The booklet with its 8 daily topics was prepared for the Department by Rev. Clarence Cranford, minister of the Calvary Baptist Church, Washington, D. C.

"It seems to the Department of Evangelism that it is most appropriate and timely to begin the last year of this half-century with special emphasis on prayer."

- VOTED: 1. That the Executive Committee authorize its Department of Evangelism to call upon our ministers and church-members to put Christ more at the center of the observance of Christmas.
2. That the Department be requested to correspond with commercial concerns which publish Christmas cards and request a larger number and variety of definitely Christian Christmas cards.
3. That the Department call the attention of chambers of commerce and other community organizations to our desire for a more Christian observance of the Christmas season.
4. That the National Committee of the United Evangelistic Advance of the Department of

Evangelism be commended for the splendid plans now being developed and promoted for the observance of a Watch Night Service and a Vigil of Prayer on New Year's Day.

In the absence of Rev. W. Glenn Roberts, the recording secretary, the Chairman requested Dr. J. Manning Potts of Nashville, Tenn., to act as recording secretary *pro tempore*.

Congressman Brooks Hays of Arkansas, a consultative member of the Federal Council's Department of the Church and Economic Life, was introduced to the Committee and spoke of his interest in the work of the Federal Council and his belief that we will not find a solution to the problem of civil rights until we tap the great moral resources of the nation. He thought the establishment of the Southeastern Inter-Council Office very heartening.

Bishop Stamm expressed appreciation of Congressman Hays' presence and assured him that the Committee was not unmindful of those who were trying to represent Christian ideals in difficult situations.

Dr. Van Kirk read a proposed statement, recommended by the Department of International Justice and Goodwill, on "The Churches and American Policy in the Far East," which, after discussion and revision, was adopted. (See Appendix B)

Dr. J. Hutchison Cockburn of Geneva, Switzerland, former moderator of the Church of Scotland, addressed the Committee.

In behalf of the Department of International Justice and Goodwill, Dr. Van Kirk presented the following statement on Displaced Persons and Refugees which, after discussion, was adopted:

"The relief and resettlement of displaced persons, refugees and expellees is a problem of global dimensions and one which must be dealt with on a global scale. More than 600,000 displaced persons under the care of the International Refugee Organization must still be provided for. In addition there are 10,000,000 expellees in Western Germany and Austria, and 800,000 refugees in the Middle East.

"The Christian community in the United States and other lands has sought to minister to the material and moral needs of these displaced persons. Through the Resettlement Service of the National Lutheran Council, other denominational agencies and such bodies as Church World Service, in our own country, and through the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, substantial assistance has been forthcoming for these uprooted persons. However, to meet fully the human as well as the material needs of such persons is a responsibility beyond the resources of the churches and other voluntary agencies. It is with no thought of diminishing in the slightest the peculiar duty of Christians to carry forward a ministry of relief and rehabilitation to these

persons that we call upon our Government, both for itself and, through the United Nations, in co-operation with other Governments, to seek a solution of the problem posed by these victims of war and of war's aftermath.

"The United States has undertaken a share in the resettlement of displaced persons. The co-operation of voluntary organizations, government agencies, and the International Refugee Organization has made it possible for our country to discharge, in part, its responsibilities to these persons, despite the unsatisfactory law under which people of goodwill are working. We believe that, having put our hand to the plow, we should not turn backwards. We deplore the failure of the Congress to modify the restrictive provisions of the Displaced Persons Act of 1948. We reaffirm our purpose to work for such modifications of this Act as were approved by the Executive Committee on January 18, 1949.

"We support the recommendations of the General Council of the International Refugee Organization that the co-operating governments provide such funds as may be required for an extension of I.R.O.'s operations for a supplemental period of six to nine months after June 30, 1950, the original date set for the termination of this Organization. We are heartened by the fact that I.R.O. has thus far re-established some 880,000 displaced persons, of whom some 100,000 have been resettled in the United States. However, there still remain at least 450,000 persons to be resettled; also 175,000 so-called 'hard core' refugees among whom are the aged, ill and infirm. The efforts of the I.R.O. to help nations finance the initial cost of projects designed to provide institutional care for the most seriously handicapped of these 'hard-core' refugees and to seek out jobs and homes for those capable of self-support, are deserving of the support of our Government.

"In addition to the refugees and displaced persons for whom the I.R.O. is responsible, there are some 10 million expellees in Western Germany and Austria. These are persons of German ethnic stock, millions of whom were forcefully expelled from the cut-off territories in the East now under Russian and Polish administration, and others of whom were forced to leave the countries of their adoption.

"The presence of these expellees in Western Germany and Austria constitutes a problem that is at once social, political, economic and moral. The solution of this problem, which is a matter of primary concern to the German people, cannot be achieved apart from the absorption of millions of these expellees into the German economy and the widespread promotion of housing, employment and re-training. We believe that wherever and whenever possible, a reasonable part of the funds appropriated by the Congress for the economic recovery of Europe should be used for the economic rehabilitation of the expellees.

"Looking beyond the responsibility of our churches and of our Government, we recommend the establishment of an international agency under the aegis of the United Nations which would assume a continuing responsibility for the rehabilitation of all persons uprooted by war, whether these persons be refugees, displaced persons, or expellees, and which would be continued until the process of rehabilitation had been completed. This end can be achieved only in part by the United Nations High Commission's Office for Refugees, authorized by action of the General Assembly. What is required is the

establishment of an agency with a mandate broad enough to encompass the totality of the many problems related to the rehabilitation of refugees and displaced persons."

Dr. Van Kirk added that in response to an overture from the Congregational Christian Churches, the Federal Council is urging an amendment to the DP Bill and that the preparation of an inter-faith petition to the Senate is contemplated. It is also planned to secure the co-operation of all denominations through their social action departments and of councils of churches.

VOTED: *To adopt the following statement:*

"The Federal Council of the Churches of Christ in America appeals to the Government of the United States to render every possible assistance in the relief, resettlement and rehabilitation of Palestine refugees.

"We heartily commend our Government for its action in contributing a substantial part of the funds thus far made available through the United Nations for the relief of these refugees. Such action is in accord with our Christian heritage of concern for homeless, destitute and needy persons.

"We heartily support the proposed establishment of the United Nations Relief and Works Agency for Palestine Refugees. We believe the Government of the United States should appropriate its fair share of the funds required to carry forward this program, estimated by U. N. authorities as \$54,000,000 for the next eighteen months. We are the more ready to urge such action by our Government since the measures currently under consideration by the U. N. contemplate not only the continuance of direct relief but, in addition, the creation of employment opportunities in public works projects in Arab controlled Palestine, and in Lebanon, Syria and Jordan."

VOTED: To adopt the statement on "Program of Technical Assistance" recommended by the Department of International Justice and Goodwill. (See Appendix C.)

VOTED: To approve the following proposed letter to President Truman from Bishop Stamm, president of the Federal Council, regarding a Christmas amnesty for conscientious objectors:

"MY DEAR MR. PRESIDENT:

"We rejoice in the knowledge that all war-time conscientious objectors have been released from prison. However, the great majority of these persons, together with those who, for reasons of conscience, were convicted under the Selective Service Act of 1948, sent to prison and subsequently released, are still deprived of their civil rights.

"The Federal Council of the Churches of Christ in America respectfully petitions you to proclaim, during the forthcoming Christmas period, a general amnesty for these conscientious objectors. Only in this manner can their civil rights be fully restored.

"We believe our churches would welcome a Christmas Amnesty Proclamation by you as an act of statesmanship consistent with the ideals of religious freedom cherished by the American people.

Respectfully yours,

(BISHOP) JOHN S. STAMM
President"

VOTED: To approve the following action with regard to the relation of the Federal Council's Department of International Justice and Goodwill to the National Service Board for Religious Objectors:

"The Executive Committee of the Federal Council of the Churches of Christ in America, on January 17, 1941, authorized its Committee on the Conscientious Objector to be represented in a consultative capacity, on the National Service Board for Religious Objectors. Inasmuch as matters related to conscientious objectors are normally the responsibility of the Department of International Justice and Goodwill, we authorize this Department to establish a consultative relationship with the National Service Board for Religious Objectors. This action is taken with the understanding that the National Service Board for Religious Objectors is primarily a service agency and is in no sense a policy-making or propaganda body."

VOTED: To adopt the following action with regard to a Commission of Christian Scholars:

"Recognizing that the principal efforts of our churches in the field of world order should continue to be directed towards establishment of the positive conditions of a just and durable peace, we are also conscious of Christian responsibilities to clarify moral issues posed by new modes of warfare. Therefore, the Executive Committee authorizes the appointment of a small representative group of Christian scholars to study further, in the light of data presently available, the moral implications of area bombing and military use of weapons of mass destruction and to make public, in their own name or jointly with similarly commissioned scholars of other faiths, the conclusions reached."

VOTED: That the appointment of the Commission of Christian Scholars be referred to the Nominating Committee, with the understanding that by the word "scholars" is meant "theologians" primarily.

VOTED: To adopt the following resolution regarding the Japan International Christian University Foundation, which is about to conduct a campaign for funds:

"The Federal Council of the Churches of Christ in America, on March 16, 1948, approved the incorporation of the Japan International Christian University Foundation.

"Since that action, the movement to establish the International Christian University in Japan has progressed apace. The Japan International Christian University Foundation has been organized with a board of directors on which are representatives of eleven

denominations in the United States, the Foreign Missions Conference of North America, the United Church of Canada and the Federal Council. A Board of Trustees of the University, consisting of 23 Japanese and Americans living in Japan, has been elected and a Constitution formally adopted, a President and two Vice-Presidents, each of them a man of the highest professional standing and Christian worth, have been elected by the Board of Trustees and their election approved by the Foundation. In conformity with Japanese law and custom, a University Council composed of members of the Board of Trustees and 47 other persons representing the professional, commercial and religious life of Japan, has been elected. A campaign goal in Japan has been over-subscribed with 154,000,000 yen contributed largely by non-Christians who believe firmly in the University's purposes. This fund has made possible the acquisition of a 350-acre site at Mitaka, near Tokyo. Plans are now being drawn for the completion of existing buildings on this site for use by the University.

"In the United States and Canada, the foreign mission boards of the co-operating denominations have contributed a total of \$1,100,000 toward the University's development, and a campaign has been inaugurated to raise the ten million dollars needed to finance the first phase of the University's program, namely the establishment of Graduate Schools of Education, Social Work, and Citizenship and Public Administration and a College of Liberal Arts. Under the active chairmanship of former Ambassador Joseph C. Grew and the honorary sponsorship of General Douglas MacArthur, a concerted effort is being made to organize the United States and Canada for a campaign which will be conducted intensively between Easter and Pentecost, 1950.

"In the light of these developments and because of its strong and abiding faith in the International Christian University in Japan, the Federal Council of the Churches of Christ in America herewith reaffirms its belief

- in the soundness of the educational purposes of the International Christian University in Japan
- in the validity of the establishment at this critical hour in Japan's history of an outstanding Christian institution of higher learning which will be a living demonstration of the efficacy of the democratic principles and of the Christian ideals which underlie the University, and
- in the urgency of the effort to raise sufficient funds to finance this undertaking.

"In thus reaffirming its faith, the Federal Council calls upon all members of its constituent churches who believe in the righteousness of this cause and in the validity of this program to contribute to it of their time and money as generously as they can. It recommends that they support the movement by their influence and advance it through their prayers. It urges all local and state councils to give every possible aid and assistance in the financing program. Finally, the Council expresses its hope that the American people, irrespective of church affiliations, will find in this project a means of expressing their goodwill to the people of Japan and establishing there a University which will be a perpetual monument to and an active instrument for peace and international understanding."

With regard to the situation in Palestine, it was

VOTED: To adopt the following statement:

"The Commission of the Churches on International Affairs, constituted by the World Council of Churches and the International Missionary Council, in a memorandum entitled 'The Protection of Religious Interests and Activities in Palestine,' set forth certain conditions which should be met by the political arrangements under which Palestine, and more particularly Jerusalem, shall be governed.

"The conditions defined in this memorandum include the following:

- a. Human rights and fundamental freedoms, and particularly full religious liberty, must be safeguarded for all without distinction as to race, sex, language or religion;
- b. The protection of holy places, religious buildings and sites in Palestine and free access thereto should be recognized as an international responsibility;
- c. All church-owned and mission-owned properties in Palestine that have been occupied by either Arabs or Jews should be returned to their owners.

"The Executive Committee of the Federal Council of the Churches of Christ in America endorses the principles set forth in the CCIA memorandum and, with the Commission, supports such political arrangements for Jerusalem as will establish the conditions indispensable to full religious liberty and protection of holy places."

VOTED: To express the appreciation of the Executive Committee for the service which Dr. Van Kirk has rendered in preparing a memorandum entitled "Shall Jerusalem Be Internationalized?" and putting it in the hands of the United Nations.

A report on the National Christian Teaching Mission was presented by Rev. H. H. Kalas, director of the Mission.

Sixty-seven missions are scheduled for 1950 and seven for 1951. It is conservatively estimated that in 1950 the Federal Council, through the National Christian Teaching Mission, will directly serve more than 1,400 churches.

- VOTED: 1. That in every community where a council of churches exists, the National Christian Teaching Mission shall be clearly identified with that council.
2. That state councils of churches be urged, by official action, to make the National Christian Teaching Mission a part of their programs for evangelism.
 3. That national denominational staffs and boards of evangelism and Christian education be urged to arrange conferences with the director of the

National Christian Teaching Mission in order to insure effective preparation and followup in every local church.

Dr. Luther A. Weigle, chairman of the Planning Committee for the National Council of the Churches of Christ in the U. S. A., reported on the status of plans for the merger.

On behalf of the Department of Christian Social Relations, Dr. Boyd presented a statement on the extension of the Federal Old Age and Survivors' Insurance System under the amendments to the Social Security Act, which was adopted as follows:

"I. The Executive Committee, at its January meeting in 1945, adopted the following statement: 'We endorse the extension of the old age and survivors' insurance system to agricultural workers, domestic servants, employees of non-profit organizations and the self-employed.' In the same statement is a specific reference to favoring inclusion of the 'lay employees' of churches. At the same time the Executive Committee noted that 'within recent months a number of Protestant denominations have gone on record as favoring the inclusion of lay workers of religious institutions in the old age and survivors' provisions of the present social security system. The churches unquestionably must support this as a minimum requirement and be prepared to meet the necessary costs.'

"II. Since this, the aforementioned action of the Executive Committee, the Congress has taken definite steps to enact legislation extending benefits under the Social Security legislation.

"III. The exact status of the pending legislation is described in the following paragraph:

There is now under consideration by Congress a method of providing for compulsory protection under Old Age and Survivors' Insurance for lay employees of non-profit organizations, including churches, but permitting the employer to elect or reject participation in the system of insurance contributions and benefits for the employee. The House of Representatives has passed a bill containing the above-mentioned provision. The Senate has set dates for hearings on this proposed legislation for early in January.

Under this bill, if the employer elects to participate, the employee would be fully covered. If the employer declines to participate, the employee would receive a lower benefit. Because of the weighting of the formula of benefits in favor of the low income employee, the average employee would receive something in excess of one-half of the full coverage.

"IV. The resolution—

Therefore, be it

Resolved, That the Executive Committee record itself in favor of the method noted above for the extension of social security benefits to lay employees of non-profit organizations including the churches, feeling that this action is in accord with our resolution of 1948."

Dr. Boyd reported that the Department of Christian Social Relations had received an invitation from the Chairman of the

Sub-Committee of the Joint Congressional Committee on the Economic Report, Senator John Sparkman, to appear at public hearings beginning December 12, to register "your concern with what you feel happens in the moral, spiritual and social realms to families living on a sub-standard level."

VOTED: That approval be given for a representative of the Department of Christian Social Relations to appear before the Sub-Committee public hearings of the Joint Congressional Committee on the Economic Report:

That the following statement be the basis for appearing before the Congressional Committee:

"In 1932 the Federal Council at its Quadrennial Meeting at Indianapolis, adopted a revised edition of 'The Social Ideals of the Churches.' Sixteen social ideals, which had previously been affirmed by the Federal Council, were re-affirmed. The fifteenth social ideal reads as follows:

'A living wage as a minimum in every industry, and for the highest wage that each industry can afford.'

"In summing up the purpose of the ideals these words were used:

'These social ideals in identical or slightly different language have been adopted from time to time not only by the Federal Council itself, but by the constituent bodies of the Council—the major denominations of Protestant Christianity—as a practical working program.'

"In the seventeen years that have elapsed since the adoption of these social ideals as a practical working program progress has been made on the part of the churches in the support of such a program. The goal is far from achieved. The Christian social ideal of a good life, abundant, progressive and generously devoted to human welfare—a life lived under the eye and by the strength of God,—is still the goal toward which the churches strive in the social welfare field.

"Therefore, the Executive Committee of the Federal Council continues to promote, in co-operation with its members, every effort to increase understanding and amelioration of the social and economic conditions in our society which threaten the integrity of family life and the life of the individual. These conditions we recognize as unemployment, sub-standard wages, inadequate medical care, poor family shelter and the lack of sound educational facilities for all children and young people of the nation.

"The Executive Committee recognizes that social and economic conditions can, and often do, create moral and spiritual problems which make it difficult for families and individuals to live 'the good life' God intends.

"Recognizing that the mere possession of material goods is no guarantee of the abolition of moral, spiritual and social problems, at the same time the churches are cognizant of the fact that the low-income family and the low-income individual labor under a serious handicap. Such groups and individuals are subject to special pressures to break moral, spiritual and social laws.

"Therefore, the Federal Council registers its interest and concern in the studies now being made by the Sub-Committee on the Low-Income Family of the Joint Congressional Committee on the Economic Report.

"Further, the Executive Committee will be glad to share with Congress any data which it may have at its command through the co-operation of its constituent bodies.

"Finally, the Executive Committee realizes that the churches have a definite obligation to stand against too low standards of living, and to promote the ideal of the good life as inherent in the Gospel, both by social and educational activities of their own, and by fruitful co-operation with one another and with voluntary or governmental agencies created for that purpose."

A report of the Committee on Nominations was presented by Bishop Sterrett, and adopted as follows:

That Mr. Armond D. Willis be elected as Secretary of the Committee for Religious Tolerance of the Federal Council of the Churches of Christ in America.

As fraternal delegates from the Federal Council to the Congress on Home Missions to be held in Columbus, Ohio, January 24-27:

Bishop Lloyd C. Wicke (Methodist) Pittsburgh, Pa.
 Very Rev. Sidney E. Sweet (Protestant Episcopal) St. Louis, Mo.
 Mrs. H. G. Colwell (Northern Baptist) Loveland, Colo.
 Rev. Ralph C. McAfee (Presbyterian USA) Erie, Pa.
 Bishop Fred L. Dennis (Evangelical United Brethren) Indianapolis, Ind.

President R. B. Montgomery (Disciples of Christ) Lexington, Ky.
 and the following four members of the Federal Council's staff:

Rev. Samuel McCrea Cavert, General Secretary
 Rev. J. Quinter Miller, Associate General Secretary
 Dr. Benson Y. Landis, Associate Secretary, Department of Research and Education
 Rev. J. Oscar Lee, Executive Secretary, Department of Race Relations

As unofficial observers at the National Conference on Church Union to be held at Seabury House, Greenwich, Conn., December 14-16, the President of the Federal Council, the General Secretary, and the Director of Co-operative Field Research (Dr. H. Paul Douglass).

Additional members of departments and committees:

a) *Department of Pastoral Services*

Robert H. H. Goheen, M.D. (Presbyterian USA). For many years he was a medical missionary in India
 Mrs. George R. Wilson (Congregational Christian)

b) *Commission on Marriage and the Home*

Mrs. Helen F. Southard (Presbyterian USA). Member of the staff of the National Board of the YWCA, New York

c) *Department of International Justice and Goodwill*

Mr. George Garofalides (Ukrainian Orthodox) Closter, N. J.

d) *Department of the Church and Economic Life*

Rev. C. Franklin Koch (United Lutheran) New York, N. Y.

Mr. Ashley L. Totten (United Lutheran) New York, N. Y.

e) *Committee for Religious Tolerance*

Rev. Harold E. Fey (Disciples of Christ) Chicago, Ill."

Dr. Cavert suggested that the next Biennial Meeting immediately precede the Constituting Convention of the new National Council of the Churches of Christ in the U.S.A. and adjourn not later than the end of the afternoon of November 28—in Cleveland, Ohio.

VOTED: To hold the next Biennial Meeting of the Federal Council of the Churches of Christ in America November 27 and 28, 1950, in Cleveland, Ohio, prior to the Constituting Convention of the new National Council.

VOTED: To send the following cablegram to the Conference of Churches of East Asia, meeting in Bangkok, Siam:

"The Executive Committee of the Federal Council of the Churches of Christ in America, meeting in Atlanta, December 6, sends fraternal Christian greetings to the conference of representatives of the churches of East Asia now being held in Bangkok and prays for God's guidance in their deliberations and His blessings on their plans."

VOTED: To schedule the Executive Committee meetings for 1950 as follows: January 17, March 21, May 16 and September 19.

Upon hearing that Honorable Leighton Stuart, U. S. Ambassador to China, had suffered a stroke and was unable to come to Atlanta, the Executive Committee

VOTED: To send the following telegram signed by the President and Vice-President of the Council:

"The members of the Executive Committee Federal Council of the Churches of Christ in America grateful for your distinguished service to Christ and the Church, unite in prayer for your recovery to full health and strength."

After prayer by Dr. Cavert, the meeting adjourned.

J. MANNING POTTS,

Recording Secretary pro tem.

APPENDIX A

THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

Budget for 1950

	<i>Approved Budget 1949</i>	<i>Actual Expense 1949*</i>	<i>Proposed Budget 1950</i>
General Administration			
Central Office	\$84,000.00	\$94,100.00	\$89,600.00
Treasurer's Office	17,639.00	19,900.00	20,925.00
Promotion Department	40,325.00	36,700.00	40,325.00
Public Relations, General	22,926.00	22,200.00	24,000.00
Bulletin	17,305.00	22,700.00	23,500.00
Pension	21,225.00	22,300.00	23,500.00
Women's Cooperating Commission	1,500.00	200.00	1,000.00
Field Administration			
General	17,500.00	16,900.00	17,400.00
Associate Secretary	11,200.00	10,900.00	11,400.00
Cooperative Field Research	10,856.00	11,000.00	11,344.00
Southeastern Office	13,000.00	12,600.00	13,000.00
Southwestern Office	2,500.00 A	100.00	2,500.00 A
Ecumenical Fellowships	1,000.00	1,000.00	none
Religious Radio Administration ...	30,000.00	2,650.00	none
Social Service			
Social Relations	18,000.00	19,100.00	19,672.00
Church and Economic Life			
General	26,300.00	26,600.00	27,290.00
Study Commission	30,000.00	9,200.00	35,000.00
Marriage and the Home	11,615.00	12,300.00	11,638.00
Evangelism	72,000.00	75,700.00	76,000.00 B
International Justice and Goodwill			
General	13,000.00	13,400.00	13,000.00
Committee on Policy	20,085.00	20,000.00	20,085.00
Research and Education	28,755.00	24,400.00	28,045.00
Library	6,200.00	6,100.00	6,200.00
Race Relations	30,432.00	27,500.00	29,295.00
Pastoral Services	13,500.00	14,100.00	15,500.00
Study of Religious Ministry to Older People	2,500.00	1,000.00	1,500.00
Worship	7,345.00	7,700.00	7,846.00
Commission on the Ministry	10,401.00	11,100.00	10,710.00
Washington Office	17,500.00	17,000.00	17,500.00
Committee for Religious Tolerance	none	1,800.00	14,500.00
Appropriations:—			
Protestant Radio Commission ..	4,000.00	4,000.00	4,000.00
Jt. Committee on Religious Lib- erty	3,350.00	100.00	1,500.00
Jt. Committee on Town and Coun- try	4,330.00	4,300.00	4,361.00
Jt. Committee on Urban Church	500.00	500.00	500.00
Protestant Film Committee .....	.....	.....	250.00
	<u>\$610,789.00</u>	<u>\$569,150.00</u>	<u>\$622,886.00</u>
Reserve for Contingencies	17,000.00	17,000.00	18,000.00
	<u>\$627,789.00</u>	<u>\$586,150.00</u>	<u>\$640,886.00</u>

A Additional expenditures of \$12,500. contemplated if additional income can be secured.

B Additional expenditures of \$4,000. contemplated if additional income can be secured.

* Ten months actual: two months estimated.

ANTICIPATED RECEIPTS—1950

	1950*
Individual Contributors	\$168,000.00
Denominations and Churches	270,000.00 A
Cooperating Organizations, including Foundations	110,650.00
Service of Secretaries	12,000.00
Investments	18,000.00
Literature, Net of Costs	4,000.00
Ashrams and Visitations	14,000.00
Advertising in <i>Bulletin</i>	4,500.00
Accounting Services	4,000.00
Miscellaneous	696.00
	\$605,846.00
1949 Balances from designated gifts available for 1950	1,700.00
Total anticipated Income	\$607,546.00
Additional funds which must be secured to balance the budget	33,340.00
	<u>\$640,886.00</u>

APPENDIX B

THE CHURCHES AND AMERICAN POLICY
IN THE FAR EAST

The advance of Communism in the Far East, signaled by the proclamation on October 1, 1949, of the "People's Republic of China," is a matter of deep concern to the American people. Despite developments deemed to be inimical to our cherished democratic ideals, it remains within the power of the United States to help shape the destiny of the 1,200,000,00 people of Asia.

This is true because the record of our nation, in the main, has been one of sincere friendship for the peoples of the Far East. The right of the Chinese people to develop their political institutions without interference from without has long been a cardinal principle of American policy. For fifty years our Government has opposed efforts to establish "spheres of influence" in China. The "Open Door" and related policies encouraged the Chinese people to resist encroachment upon their sovereign rights. In opposing Japan's Twenty-One Demands, the United States championed the territorial integrity of China. In remitting to the Chinese Government the larger part of the Boxer

A Includes \$13,000 in contributions previously given to Committee for Religious Tolerance.

* Based upon 1949 ten months' actual Income, November and December estimated.

indemnity payments, our country sought to build a bridge of understanding between East and West. Our nation has stood before the world as the advocate of political freedom for subject peoples. In pursuance of this policy the Philippine Islands achieved their independence. Influential voices in America have been lifted in support of human rights in Asia. The traditional American mood, respecting the peoples of Asia, has been one of opposition to economic slavery, political tutelage, and dictatorship of the few over the many.

Despite this record of American friendship for the peoples of the Far East, the ideological clash and power struggle which today engulf the world have adversely affected the moral position of our nation in Asia. This has been due, in part, to the spreading of hostile propaganda and, in part, to the seeming inability of our nation to formulate a policy related to the realities of the revolutionary era emerging in Asia.

We believe the time has come for the United States unequivocally to restate its concern for those Asiatic peoples, who, today, are struggling for higher standards of living and for equal rights within the world community.

We believe the United States should reaffirm with great vigor and clarity the long-standing American determination to work for the territorial integrity and political freedom of Oriental peoples.

We believe our churches would welcome a bold proclamation of policy by the President of the United States, delivered before a joint session of the Congress, the purpose of which would be to encourage the peoples of Asia to believe that the best way to achieve their awakened desires is not civil war and revolution with their dangers of a permanent totalitarianism, but an orderly and progressive march toward the goal of a free and democratic Asia.

We believe the further advance of Communism in China and Asia cannot permanently be stopped by military action. Such military assistance as the United States placed at the disposal of the Chinese Nationalists proved unavailing. The reasons for this are many, but among these reasons is the fact that the civil war in China is not only a test of arms, it is also, in part, a social and political convulsion of revolutionary proportions. Similarly, the thrust of Communism in other parts of Asia is only in part a military operation; in other and more important respects it has taken advantage of a mass protest against grinding poverty, economic injustice, social maladjustment, and political subservience to the West. Accordingly, neither the creation of a Pacific military alliance, nor the granting of military

assistance by the United States to the non-communist forces of the Far East, would alone suffice to establish in that area the conditions of a just and durable peace.

Nor do we believe that the challenge to the West deriving from the revolutionary upsurge of Asia's millions can be met by the hasty improvisation of national policy designed to counter the spread of Communism first in one country, then in another. It is a matter genuinely to be deplored that the United States, with its democratic traditions and its long-established commitment to freedom for subject and dependent peoples, has become aligned in popular world opinion with the maintenance of the status quo rather than with the forces making for a new Asia. This has been due, in part, to the confusion in the public mind regarding the developing crisis in Asia. The fear that Russia might control Asia must not tempt us into a reliance upon military strategy when it is obvious that Communist influence cannot be arrested apart from a general effort to further the economic betterment and growing independence of the Asiatic peoples. The real issue is whether or not our government is prepared to advance the greater welfare of the peoples of Asia, with higher standards of living, and with cultural, social, and political institutions which will accord with the free choice of the peoples directly concerned.

We believe the United States should promote in every possible way the economic well-being of the peoples of the Far East. An improved standard of living for Asia's millions is essential to the establishment of democratic institutions in the Orient. The primary resources with which the West must promote peace in the Pacific are ideas, not atomic bombs; food, not guns; plowshares, not swords; tools of construction, not implements of destruction. If Communism thrives under conditions of poverty, hunger, and social unrest, so, too, will democracy advance under conditions of social and economic improvement.

Our government, accordingly, should energetically support the United Nations program of technical assistance, a program which has been reinforced by President Truman's proposal "for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas." This technical assistance should be designed to contribute to the freedom and livelihood of the peoples concerned, under whatever forms of government these values can be advanced.

It is important, too, that the United States co-operate wholeheartedly with the United Nations' Economic Commission for Asia and the Far East. This Commission aims to increase agri-

cultural production, stimulate industrial development, promote international trade, encourage technical training, and control of the flood waters of the great rivers in whose valleys there lives half the population of Asia and the Far East. These are aims which can and must be achieved if Asiatic peoples are to be delivered from the menace of a totalitarianism attended by violence and coercion.

The success of any program of technical assistance, however, will depend not alone upon industrial and scientific know-how but also upon the spiritual outlook and the cultural qualifications of the experts who are assigned to Asia. In addition to their specialized competence such persons should be well grounded in the cultural heritage of the Far East. They should be made acquainted with the language, customs, and ideals of the people to whom they are sent. Otherwise the cause of democracy might be irreparably damaged, however much the economic status of the Asiatic peoples might be improved.

We believe the United States should proclaim its purpose to work for an early peace settlement with Japan. It should be possible to negotiate a peace settlement with Japan, the effect of which would be to establish a mutuality of interests between that country and her neighbors and with the West. The creation in Japan of a free state, under conditions which would safeguard the rights and ensure the dignities of her people and which would accelerate the processes of economic and moral recovery, could be a powerful stimulus in the evolution of a democratic Asia.

We believe the United States, in collaboration with the democratic States of the West, should carry forward a program of continuing consultation among their respective Ambassadors, Ministers and Consular Officers with the view to clarifying the policy of government in relation to the political, economic, and cultural needs of Asiatic peoples. If such regional consultations are deemed to be necessary for the Atlantic States, they are no less necessary for those States having a common interest in Asia. As a part of this consultation process the United States might well send to and receive from Asiatic countries, deputations of journalists, educators, law-makers, labor, industrial and religious leaders, both for the purpose of establishing a community of interests as between East and West and for the enlightenment of the American people respecting the emerging situation in Asia.

We believe the United States, in co-operation with the United Nations, should labor incessantly for the observance of human rights and fundamental freedoms for the peoples of Asia. The

status of inferiority thus far imposed upon these people by the West is coming to an end. Since the War India, Pakistan, the Philippine Islands, Burma, Ceylon, have acquired their independence. The United States of Indonesia is in the process of formation. This rapid succession of peoples toward political freedom heralds the dawn of a new era in the Far East. The International Trusteeship System of the United Nations provides opportunity for the United States and other member nations to advance the economic, social and educational progress of the peoples of the Trust Territories and to develop self-government. The United States, which has entered into a trust agreement respecting the former Japanese Mandated Islands and which is the sole power occupying Okinawa, has it within its power to provide a living demonstration of its purpose to respect the rights and to promote the well-being of the inhabitants of these areas. Support for and participation in the activities of the Trusteeship Council should be regarded by the United States as a priority of the highest importance.

We believe the United States, as an earnest of its purpose to respect the rights and freedoms and dignities of Asiatic peoples, should complete the process of amending its immigration and naturalization laws so that, within the quota system, all discriminatory statutes based upon considerations of color or nationality, would be removed. All Oriental peoples, now racially ineligible for citizenship, should be granted the same status in relation to our immigration and naturalization laws as is or may be accorded the peoples of China, India and the Philippine Islands.

In its more fundamental aspects the crisis in Asia cannot be met by the actions of government. There is a spiritual vacuum in the Far East which must be filled if there is to be achieved a free Asia at peace with itself and with the world. This spiritual vacuum can be filled by the Christian community. The historic religions of Asia, however much they may have shaped the cultural patterns of the past, lack the dynamics which are required to give spiritual direction to the revolutionary upsurge of Asia's millions. In Christ there can be found the power permanently to transform the old order in Asia into a new order of democratic freedom and of social justice.

We point to the faithful and courageous Christian minority in Asia with admiration and thanksgiving. We call upon the Christian community of America to join with the Christian community in Asia in advancing a movement of spiritual reformation as daring in its conception and as revolutionary in its effects as was the Christian enterprise of the early Apostles. Christian

youth in Asia, America and other lands, should be encouraged to participate in a veritable crusade to bring the whole of the Far East into a knowledge of Christ. Our churches, colleges and theological seminaries should undertake the enlistment of a vastly expanded missionary personnel firmly grounded in the Christian faith and with a thorough understanding of the methods and techniques by which secular ideologies are propagated. New types of missionary endeavor should be explored which would more effectively relate the gospel of Christ to the struggles of oriental peoples for economic and political justice. Nor can the influence of the Christian gospel be made pervasive among the masses of Asia as long as Christians of the West give so sparingly of their earthly treasure to exalt the name of Christ in lands other than our own. If the secular influences currently sweeping over Asia are to be countered by the healing and reconciling influence of Christianity, our people must be prepared substantially to increase their total giving for the world mission of the Church.

The Christian enterprise in Asiatic lands is believed by its critics and by many of its friends, to be too much dominated by the patterns of the West. The churches of Christ in America, in their relations with Orientals, should seek to widen their geographical thinking to the end that Christ may be received among the people as One for whom there is no East or West. It is the inescapable duty of Christians everywhere to seek a spiritual unity in Christ that transcends all considerations of race or nationality. Only in this manner can Christianity be made a living and dynamic force among Asiatic peoples.

We believe it is unrealistic to suppose that the old patterns of missionary activity, predicated as they have too often been, upon denominational priorities, will suffice to win Asia to Christ. The churches of the United States, therefore, should further consolidate their ministry of evangelism, education and social services throughout the Asiatic world. Pride of sectarian heritage must be transcended as Christians with the deepest devotion and training journey from the West to the East to exalt Him Who is the Saviour of the world, and as members of the younger churches visit us of the West to enrich and quicken our faith.

APPENDIX C

PROGRAM OF TECHNICAL ASSISTANCE

The churches of Christ in America, through efforts of missionary pioneers abroad and by missionary education at home, have stressed and served the spiritual and material needs of the peoples in underdeveloped regions. It is gratifying that greater recognition is now being given by government to the meeting of these needs. We rejoice in the unanimous support given by the Economic and Social Committee of the United Nations General Assembly to the principles of an extended program of technical assistance in the development of these regions. We urge our government to give this undertaking the major consideration and support called for in President Truman's Inaugural Address. We call upon our church people to devote prayerful attention and, when appropriate, vigorous action in the furtherance of this program.

The problems involved in the development of the less advanced areas of the world are complex and stubborn. The available resources of the more developed states are limited, while the resources of the less developed states are difficult to marshal. The factors which hamper development such as agricultural backwardness, inadequate industry, dearth of communication facilities, poor sanitation, and illiteracy, must be attacked on many fronts, often simultaneously. The correlation of national and international effort by democratic procedures is difficult to achieve. The solution of such problems will require clear vision, patient good will, and persistent co-operative action over several decades.

We support the basic principles of the United Nations' developing program of technical assistance. These principles generally conform to the concept of neighborliness cherished by Christians. They outline a practical plan whereby the nations may be united in constructive effort for the common welfare, thereby creating the fellowship which is essential to world community and durable peace. While the program envisaged cannot achieve permanent results quickly, progress towards the goal can serve as a major deterrent to the spread of dictatorship and lessen the threat to security. Like the constructive purposes of the European Recovery Program, the aims of the technical assistance program should stand at the forefront of the American bi-partisan foreign policy.

The churches of Christ have major contributions to make in the evolution of this program. Missionary experts can give practical counsel on many aspects of technical assistance. Missionary projects in community reconstruction offer both inspiration for an enlarged development program and a warning against the idea that material development alone will meet the needs of the people. Our churches in many lands can help to guide and support the international development policies. We urge the Commission of the Churches on International Affairs to give major attention to the question of Christian global strategy in relation to the development of underdeveloped regions. We welcome the decision of the Federal Council's Department of International Justice and Goodwill, working in close collaboration with the Foreign Missions Conference, to establish a special committee on problems of the churches' relationship to the emerging technical assistance program.

We set forth in preliminary fashion certain principles which seem to us important if the program is to achieve its potential benefits. We urge the Congress to give early and favorable consideration to legislation enabling our country to play a leading role in an expanded program of technical assistance in harmony with these principles.

1. The guidance of the technical assistance program, involving a wide variety of international, national, and private activities, should be carried on principally by the appropriate bodies of the United Nations and the specialized agencies in order to enlist the maximum contributions of all states able to help, to provide the most favorable circumstances for a correlated strategy, and to encourage the co-operation that builds community.
2. The focus of attention should be the genuine needs of the peoples in the underdeveloped regions, insofar as these are recognized in their own aspirations and are compatible with the requirements of world development, stability, and security.
3. The strategy should aim at an integrated plan which would utilize available technical and material resources in an organic approach to the development of densely populated regions, rather than in a haphazard or piece-meal approach which would increase the pressure on the means of subsistence.
4. The policy should be conceived in terms of long-range commitments in order that the peoples concerned may base their undertakings on mutual assurances of continued support.
5. The planning of projects should also take into account the need for early achievements which can serve to enlist the popular support required for a long-range program.
6. The preparation of experts for the program should include not merely competent technical training, but also understanding of and sympathy for the larger objectives of the program and for the peoples of the underdeveloped regions.

7. The training of native experts, and of leaders able to transmit information to the villages, should be in the forefront of the plans, that the development program may become a program of self-development as rapidly as possible.
8. The development program should encourage and undergird the voluntary participation of appropriate non-governmental agencies and institutions, in order that as many as possible of the creative resources of the free societies may be enlisted and that existing ties among the peoples may be strengthened.

ACCOUNTANTS' REPORT

THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA:

We have examined the balance sheet of THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA as of December 31, 1949, and the related statements of income and expenses, reserve for contingencies, and agency and trust funds for the year then ended. We obtained confirmation from the depositaries of the amounts of cash on deposit at December 31, 1949 and also confirmed the investments in stocks and bonds held in safekeeping, by direct correspondence with the custodian bank. In these and in other respects, our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. While we made tests in respect of allocations of income it was impracticable for us to obtain direct confirmation of the amounts and nature of the contributions received.

In our opinion, the accompanying balance sheet and statements of income and expenses and reserve for contingencies present fairly the financial position of the Council at December 31, 1949, and the results of its operations for the year then ended.

LYBRAND, ROSS BROS. & MONTGOMERY

New York, April 12, 1950.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

BALANCE SHEET, December 31, 1949

ASSETS

Current funds assets:

General:

Cash	\$ 38,601.25
Accounts receivable:	
Advances for travel, etc.	\$ 4,823.83
Service department and miscellaneous ..	4,962.40
	9,786.23
Note receivable, employee	1,953.65
	\$ 50,341.13

Restricted:

Cash	24,012.32
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Agency and trust:

Cash	\$ 40,157.57
Pledges receivable, for General Commission on Chaplains, current fund	1,630.00
Advances for:	
United Church Canvass, general account	817.07
Inter-Council Radio Department, south- eastern office	174.51
Portion of investments (included under endowment and other capital funds as- sets) held for prior service pension reserve	9,400.00
Investments, General Commission on Chap- lains, at cost:	
United States Treasury and Series G Savings Bonds (face amount, \$18,000)	18,259.38
Corporate stocks and bonds (approx- imate amount at market quotations, \$32,100)	31,105.63
	101,544.16

Total current funds assets \$175,897.61

Endowment and other capital funds assets:

Investments, at cost or market value at date of acquisition:

United States Treasury and Series G Sav- ings Bonds (face amount, \$200,000) ...	\$200,366.56
Corporate stocks and bonds (approximate amount at market quotations, \$332,300) .	288,332.72
Other	1,055.55
	\$489,754.83

Less, Portion of investments held for
prior service pension reserve

\$480,354.83

Cash uninvested 17,917.41

\$498,272.24

Chaplains' Memorial Building, Washington, D. C. (this property is held by The Fed- eral Council in trust for the General Com- mission on Chaplains), at cost:

Land, building and alterations, \$106,423.70;
furniture and fixtures, \$20,383.64

126,807.34

625,079.58

\$800,977.19

LIABILITIES AND FUNDS

Current liabilities and funds:

General:

Accounts payable	\$ 17,323.06
Reserve for contingencies, as annexed	9,248.50
Unappropriated surplus at December 31, 1948 and 1949 .	23,769.57

\$ 50,341.13

Restricted funds held for future use:

General administration	\$ 1,085.00
Field administration, southwestern office ..	108.79
Study Committee of the Department of Church and Economic Life	20,059.04
Committee on Policy of the Department of International Justice and Good Will	998.48
Department of Pastoral Services, study of religious ministry to older people	1,585.82
Chapel	175.19

24,012.32

Agency and trust funds:

Pension fund	\$ 1,143.32
Prior service pension reserve	12,582.15
Committee on Religious Work in the Canal Zone	1,789.32
United Protestant Building Project	152.96
Commission on Aliens and Prisoners of War Protestant Radio Commission, general ac- count	8,807.57
Protestant Radio Commission, script fund .	7,305.35
Extra budget radio committees	312.10
Committee on Annuities	598.32
The Interseminary Movement	43.63
Special Study of Mental Health	2,358.78
National Conference on the Church and the Home	922.52
American Committee for Christian Lay- men's Centers in Germany	107.36
United Church Canvass, allocation account	183.00
World Order Workshops	3,039.41
General Commission on Chaplains	512.50
	61,685.87

101,544.16

Total current liabilities and funds \$175,897.61

Endowment and other capital funds:

Endowment funds, unrestricted as to the use of income	\$ 11,809.63
Fund of which both principal and income are expendable before August 13, 1965 for De- partment of International Justice and Good Will	26,281.76
Fund of which both principal and income are restricted to use for promotion of religious radio	8,455.24
Unrestricted funds held in reserve	321,725.61
The Working Capital Fund	130,000.00

\$498,272.24

Chaplains' Memorial Building Fund 126,807.34

625,079.58

\$800,977.19

NOTE: The above balance sheet does not include principal and unremitted income balances of \$55,723.75 and \$272.50, respectively, held by the trustee of the Hoover Trust for the benefit of The Federal Council of the Churches of Christ in America at December 31, 1949. The principal of the trust is payable to The Federal Council in five equal annual instalments commencing in February, 1950; income is payable quarterly.

STATEMENT OF INCOME AND EXPENSES**for the year ended December 31, 1949****Income:**

Contributions received from denominations and churches:		
For general purposes	\$207,510.69	
Designated for specific departments and commissions	53,163.40	
		\$260,674.09
Contributions received from cooperating organizations and foundations		68,915.28
Contributions received from individuals for:		
General purposes	\$ 89,068.10	
Designated for specific departments and commissions	69,937.98	
		159,006.08
Special contributions:		
Department of Evangelism		15,535.52
Department of Research and Education		2,947.00
Total contributions		\$507,077.97

Other income:

Sales of literature and information service ..	\$ 75,128.16	
Income from investments and trust funds ...	23,031.52	
Advertising in bulletin	3,903.39	
Subscriptions to bulletin	13,809.50	
General service of secretaries	14,723.73	
Membership and registration fees	1,201.00	
Miscellaneous	249.75	
		132,047.05
		\$639,125.02
Add, Restricted current funds held for future use at December 31, 1948		36,295.25
		\$675,420.27
Deduct, Restricted current funds held for future use at December 31, 1949		24,012.32
Income		\$651,407.95

Expenses:

Administrative	\$118,875.44
Treasurer's office, salaries and expenses	20,082.96
Promotion department, salaries and expenses ..	35,600.56
Federal Council Bulletin	22,803.37
Women's Cooperating Commission	177.96
Service department, excess of income	1,598.91*
Expenses of departments and commissions:	
Commission on Public Relations	21,638.78
Washington office	17,769.36

* Indicates red figure.

Field administration:

General	\$ 17,101.20
Associate secretary	11,077.00
Cooperative research	11,433.95
Southeastern office	13,724.88
Ecumenical fellowships	1,000.00
Department of Evangelism	76,567.47
Department of Christian Social Relations and Church Conference of Social Work	17,898.49
Department of Church and Economic Life:	
General	28,071.78
Study project	9,940.96
Commission on Marriage and the Home ..	12,559.51
Department of International Justice and Good will:	
General	13,377.72
Committee on Policy	19,453.35
Department of Research and Education ..	21,205.21
Library	6,080.20
Department of Race Relations	26,609.73
Department of National Religious Radio ..	6,607.16
Department of Pastoral Services:	
General	14,797.60
Study of religious ministry to older people	996.25
Commission on Worship	8,053.13
Commission on the Ministry	10,818.36
Joint Committee on Religious Liberty	540.04
Joint Committee on Town and Country ...	4,005.29
Joint Committee on The Urban Church ...	500.00
Committee on Religious Tolerance	1,940.57
Literature expenses	79,580.48
	<u>\$ 649,289.85</u>
Excess of income for the year 1949	\$ 2,118.10
Transfer to reserve for contingencies	<u>\$ 2,118.10</u>

STATEMENT OF RESERVE FOR CONTINGENCIES

for the year ended December 31, 1949

Balance, December 31, 1948	\$ 7,130.40
Transfer of excess of income for the year 1949	2,118.10
	<u>\$ 9,248.50</u>

STATEMENT OF AGENCY AND TRUST FUNDS

for the year ended December 31, 1949

(These funds have been cared for by the Treasurer of The Federal Council of the Churches of Christ in America. The income and expenses shown in this statement are not included in the statement of income and expenses of The Federal Council except as indicated herein.)

United Church Canvass, General Account

Deficit, December 31, 1948 \$ 4,035.11

Income:**Contributions:**

Individuals	\$ 5.00
Churches	15.00
Denominations	8,125.00
Cooperating organizations	350.00
Local communities	5.00

\$ 8,500.00

Service of secretary 85.00

Literature sales, \$10,878.89, less expenses,

\$7,211.39 3,667.50

\$ 12,252.50**Expenses:**

Salaries	\$ 7,997.79
Rent	540.00
Stationery, office supplies and postage	686.89
Printing and publications	1,115.05
Travel and expense of meetings	565.89
Telephone and telegraph	228.42
Equipment	54.61
Insurance	25.11
Pension dues	255.00
Press clippings	48.10
Miscellaneous	17.60

11,534.46

Excess of income for the year \$ 718.04

Transfer from United Church Canvass, allocation
account 2,500.00

3,218.04Deficit, December 31, 1949 \$ 817.07**Inter-Council Radio Department, Southeastern Office**

Balance, December 31, 1948 \$ 389.03

Income:

Contributions, etc., received through southeastern office .. 1,484.52

\$ 1,873.55**Expenses, etc.:**

Salaries	\$ 196.70
Postage	32.45
Printing and publications	77.36
Travel and expense of meetings	89.55
Telephone and telegraph	15.89
Advances to secretaries	265.00
Promotion	549.65
Artists' fees	315.00

Expressage	\$ 199.38	
Equipment	56.68	
Appropriation to Protestant Radio Center, Atlanta, Ga.	250.40	
		\$ 2,048.06

Deficit, December 31, 1949 \$ 174.51

Pension Fund

Balance, December 31, 1948	\$ 6,892.63	
Less, Transfer of applicable amount to prior service pension reserve	6,400.00	
		\$ 492.63
Contributions:		
Employees	\$ 17,078.44	
Employers	20,097.68	
		37,176.12
		<u>\$ 37,668.75</u>

Payments:		
To pension boards	\$ 36,508.54	
Refund	16.89	
		36,525.43

Balance, December 31, 1949 \$ 1,143.32

Prior Service Pension Reserve

Transfer from pension fund	\$ 6,400.00	
1949 budget appropriation of The Federal Council of the Churches of Christ in America	6,400.00	
Investment income	253.65	
		\$ 13,053.65

Payments to pensioners 471.50

Balance, December 31, 1949 \$ 12,582.15

Committee on Religious Work in the Canal Zone

Balance, December 31, 1948 \$ 1,923.03

Income:

Contributions:		
Denominations	\$ 900.00	
Churches	9.00	
		909.00
		<u>\$ 2,832.03</u>

Expenses:

Typing, mimeographing and multigraphing	\$ 38.72	
Telephone and telegraph	3.99	
Gamboa Cocoli project	1,000.00	
		1,042.71

Balance, December 31, 1949 \$ 1,789.32

United Protestant Building Project

Balance, December 31, 1948	\$	20.37
Income:		
Contributions from denominations		1,583.00
		<u>1,603.37</u>
Expenses:		
Fees paid to special representative	\$	1,200.00
Travel and expense of meetings		100.41
Research		150.00
		<u>1,450.41</u>
Balance, December 31, 1949	\$	<u><u>152.96</u></u>

Commission on Aliens and Prisoners of War

Balance, December 31, 1948 and 1949	\$	<u><u>8,807.57</u></u>
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Protestant Radio Commission, General Account

Balance, December 31, 1948	\$	16,018.48
Income:		
Contributions:		
Individuals	\$	24,163.80
Denominations		46,764.00
Cooperating organizations		28,745.42
		<u>\$ 99,673.22</u>
Sales of recordings and equipment		5,525.61
Miscellaneous		1,447.69
		<u>106,646.52</u>
		\$122,665.00
Expenses:		
General administration	\$	81,779.83
Educational functions		6,358.67
Network radio accounts		16,607.90
Transcribed radio accounts		3,335.55
Television accounts		2,756.65
Auditions		1,072.79
Unassigned programs		574.57
Missions, public relations		2,831.29
Church World Service, Inc.		42.40
		<u>115,359.65</u>
Balance, December 31, 1949	\$	<u><u>7,305.35</u></u>

Protestant Radio Commission Script Fund

Balance, December 31, 1949 (accrued in 1949)	\$	<u><u>312.10</u></u>
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Extra Budget Radio Committees

Income of the various committees	\$ 23,754.24
Expenses:	
Allocated to committees	\$ 22,846.62
Unallocated	309.30
	<u>23,155.92</u>
Balance, December 31, 1949	<u>\$ 598.32</u>

Committee on Annuities

Deficit, December 31, 1948	\$ 7.61
Income:	
Literature sales, \$83.95, less expenses, \$32.71	51.24
Balance, December 31, 1949	<u>\$ 43.63</u>

The Interseminary Movement

Income:	
Contributions:	
Individuals	\$ 5,636.00
Churches	1,344.50
Denominations	175.00
Cooperating organizations	5,356.00
	<u>\$ 12,511.50</u>
Conference fees	2,919.00
Royalties	169.27
	<u>\$ 15,599.77</u>
Expenses:	
Salaries	\$ 5,584.50
Stationery, office supplies and postage	303.89
Printing and publications	1,178.45
Travel and expense of meetings	3,442.04
Telephone and telegraph	163.12
Equipment	133.00
Literature	25.94
Miscellaneous	24.11
First Triennial Interseminary Conference ...	2,235.94
Appropriation to United Student Christian Council	150.00
	<u>13,240.99</u>
Balance, December 31, 1949	<u>\$ 2,358.78</u>

Special Study of Mental Health

Income:	
Contribution from an individual	\$ 1,000.00
Expenses:	
Travel and expense of meetings	\$ 76.07

198 FEDERAL COUNCIL OF THE CHURCHES OF CHRIST

Miscellaneous	\$ 1.41	\$ 77.48
Balance, December 31, 1949	\$	922.52

National Conference on the Church and the Home

Deficit, December 31, 1948	\$ 58.64
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Income:

Contribution from an individual	250.00
	\$ 191.36

Expenses:

Printing and publications	\$ 15.00
Typing, mimeographing and multigraphing	69.00
	84.00
Balance, December 31, 1949	\$ 107.36

American Committee for Christian Laymen's Centers in Germany

Income:

Contributions from individuals	\$ 183.00
Balance, December 31, 1949	\$ 183.00

United Church Canvass, Allocation Account

Income:

Contributions:	
Denominations	\$ 16,950.00
Cooperating organizations	1,000.00
	\$ 17,950.00

Expenses:

Salaries	\$ 2,182.24
Rent	162.00
Stationery, office supplies and postage	1,668.51
Printing and publications	7,163.59
Travel and expense of meetings	310.47
Telephone and telegraph	180.45
Radio and press clippings	586.83
Photographs	90.00
Equipment	52.00
Miscellaneous	14.50
	12,410.59

Excess of income for the year	\$ 5,539.41
Transfer to United Church Canvass, general account	2,500.00

Balance, December 31, 1949	\$3,039.41

World Order Workshops

Income:

Contributions:

Individuals	\$ 34.20
Churches	234.27

Denominations	\$ 925.00	
Cooperating organizations	100.00	
	<u>\$ 1,293.47</u>	
Literature sales	106.90	
		<u>\$ 1,400.37</u>
Expenses:		
Postage	\$ 33.09	
Printing and publications	592.20	
Travel and expense of meetings	189.15	
Telephone and telegraph	73.43	
	<u></u>	<u>887.87</u>
Balance, December 31, 1949	\$ 512.50	

General Commission on Chaplains, Summary

Balances, December 31, 1949, per following statements:

Current fund	\$ 10,247.87
Reserve for building maintenance	1,000.00
Building fund	438.00
Reserve fund	50,000.00

Total, per accompanying balance sheet	<u>\$ 61,685.87</u>
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General Commission on Chaplains, Current Fund

Balance, December 31, 1948	\$ 7,672.80	
Add, Contributions received in 1948 designated for 1949 budget	3,513.50	
	<u></u>	<u>\$ 11,186.30</u>

Income:

Contributions:

Individuals	\$ 1,748.00
Denominations	55,243.40
Cooperating organizations	2,700.00
Other	1,134.37

\$ 60,825.77

Sales and subscriptions	4,517.87
Income from investments	1,213.31

66,556.95\$ 77,743.25

Expenses:

Salaries	\$ 24,362.55
Stationery, office supplies and postage	1,466.05
Printing and publications	30,856.97
Travel and expense of meeting	700.78
Telephone and telegraph	516.56
Equipment	387.13
Insurance	256.60
Literature and film service	278.66
Building expenses	1,098.03
Circulation	4,577.87
Purchase of articles for publication	1,761.35

Miscellaneous	\$ 232.83	
		\$ 66,495.38
		<u>\$ 11,247.87</u>
Transfer to General Commission on Chaplains reserve for building maintenance		1,000.00
Balance, December 31, 1949		<u>\$ 10,247.87</u>

**General Commission on Chaplains, Reserve for Building
Maintenance**

Transfer from General Commission on Chap- lains, current fund	\$ 1,000.00	
Balance, December 31, 1949	\$ 1,000.00	

General Commission on Chaplains, Building Fund

Balance, December 31, 1948	\$ 1,839.52	
Income:		
Contribution from an individual	5.00	
		<u>\$ 1,844.52</u>

Expenses:

Landscaping	\$ 1,073.62	
Electrical Repairs	146.66	
Painting	129.11	
Miscellaneous	57.13	
		<u>1,406.52</u>
Balance, December 31, 1949	\$ 438.00	

General Commission on Chaplains, Reserve Fund

Balance, December 31, 1948 and 1949 (see note)	\$ 50,000.00	
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NOTE: This fund is administered by the Subcommittee on Investments of The Federal Council of the Churches of Christ in America at the request of the General Commission on Chaplains. \$5,000 of this fund is earmarked for emergency rehabilitation should the occasion arise.

Committee on Special Studies

Deficit, December 31, 1948	\$ 6,493.21	
Income:		
Contributions:		
Individuals	\$ 2,600.00	
Cooperating organizations	5,459.41	
		<u>8,059.41</u>
		<u>\$ 1,566.20</u>
Expenses:		
Salaries	\$ 1,333.32	
Miscellaneous	232.88	
		<u>\$ 1,566.20</u>

Study Committee of the Department of Church and Economic Life

Deficit, December 31, 1948	\$ 72.91
Transferred to expense, Department of Church and Economic Life, study project	\$ 72.91
	<u> </u>

Alexander V. Zinke Fund

Balance, December 31, 1948	\$ 1,000.00
Expense	\$ 1,000.00
	<u> </u>

Study Conference, Church and World Order (Cleveland Conference, March, 1949)

Balance, December 31, 1948	\$ 87.00
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Income:

Registration fees	1,237.00
	<u> </u>
	\$ 1,324.00

Expenses:

Salaries	\$ 560.18
Stationery, office supplies and postage	493.88
Printing and publications	1,606.38
Travel and expense of meetings	1,148.76
Honorarium	500.00
Badges	40.22
Miscellaneous	79.87
	<u> </u>
	4,429.29

Deficit, transferred to expense of Department of International Justice and Good Will, Committee on Policy	\$ 3,105.29
	<u> </u>

Church World Service, Inc.

Balance, December 31, 1948	\$ 221.98
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Income:

Contributions from all sources received by The Federal Council of the Churches of Christ in America	857.50
	<u> </u>
	\$ 1,079.48

Disbursements:

Payments to Church World Service, Inc.	\$ 1,079.48
	<u> </u>

Religion and Health, Special

Balance, December 31, 1948	\$ 800.00
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Income:

Contributions	1,600.00
	<u> </u>
	\$ 2,400.00

Expense:

Salary of special secretary	\$ 2,400.00
	<u> </u>

Committee on Genocide

Balance, December 31, 1948 \$ 500.00

Expense:

Printing pamphlets on Genocide	\$ 300.00	
Transfer to income of Department of Interna- tional Justice and Good Will, Committee on Policy	200.00	
		\$ 500.00

REPORT OF THE TREASURER

DETAILED STATEMENT OF CAPITAL FUNDS

The amount of \$625,079.58 appearing the foregoing balance sheet under Endowment and other Capital Funds is composed of the following items:

Endowment Funds Unrestricted as to use of income:

Margaret E. Apgar Fund	\$ 100.00	
Anson Phelps Atterbury Fund	2,534.63	
William E. Hinckley Fund	500.00	
Edith M. Howard Fund	2,275.00	
Rivington D. Lord Fund	1,000.00	
Albert J. Lyman Fund	100.00	
David O. Mears Fund	300.00	
Mary D. Skeel Fund	5,000.00	
		\$ 11,809.63

Restricted Funds:

Fund of which both principle and income are expendible before August 13, 1965, for Department of International Justice and Goodwill

Miss Mabel Caldwell Willard Fund \$ 26,281.76

Fund of which both principle and income are expendible for the purpose of promoting religious radio

Mary Muncie Church Fund 8,455.24

34,737.00

Unrestricted Funds Held in Reserve:

Kathryn L. Bissell Fund	\$ 100.00
George Warren Brown Fund	10,100.00
Frederick H. Brown Fund	1,200.00
Frank Caldwell Fund	279.01
Frances G. Calkins Fund	439.02
Samuel M. Cathcart Fund	900.00
Frances T. Chamberlain Fund	10,000.00
Vernice L. Chamberlain Fund	500.00
Henry S. Chapman Fund	35,350.00
Gertrude M. Decker Fund	1,499.91
Julian A. Dunham Fund	250.00
Evangelical Alliance for the U.S.A. Fund ..	6,107.03
Carrie Freeman Fund	1,990.62
William A. Gallup Fund	500.00
Wilhelmina B. Gaylord Fund	4,290.26
Clara Gerkin Fund	1,000.00
Edward H. Haskell Fund	5,000.00
Hattie C. Healy Fund	167.52
Raphael Herman Fund	4,950.00
Henry Martin Hervey Fund	7,500.00
Margaret I. Howe Fund	2,000.00
Frances T. Ingraham Fund	70,312.08
George S. Ingraham Fund	49,028.89

Mrs. D. Willis James Fund	\$ 1,000.00	
Flora L. Kimball Fund	91.50	
Walter E. Lamphier Fund	100.00	
Winnie B. Learned Fund	300.00	
Mrs. Mary Stuart McGuire Fund	500.00	
Fannie B. Look Fund	1,758.54	
George W. Marston Fund	1,000.00	
Estelle M. Mendenhall Fund	250.00	
Laura De Merritte Fund	300.00	
Edward H. Montague Fund	1,000.00	
Anne M. Morgan Fund	24,324.21	
John Nelson Fund	500.00	
Augusta Buck Parry Fund	1,000.00	
Orlo J. and Eva G. Price Fund	6,000.00	
Frank R. Shields Fund	200.00	
Jacob R. Schiff Fund	250.00	
Lansing F. Smith Fund	750.00	
William V. H. Smith Fund	23,581.30	
Alive E. Vanderpoel Fund	435.84	
Harriet R. Waters Fund	100.00	
Mary Alliss Wilkinson Fund	1,158.10	
Anonymous	769.00	
Other Unrestricted Funds	47,892.78	
	\$326,725.61	
Less, Amount transferred to the Chaplains Memorial Building Fund	5,000.00	
		\$ 321,725.61

Chaplains' Memorial Building Fund:

Designated gifts received by the General Commission on Chaplains appropriated for this fund	\$112,079.14	
Chapel: Gift of the Presbyterian Church in the U.S.A., Committee on Chaplains and Service Personnel	9,728.20	
Contribution by The Federal Council of the Churches of Christ in America from its Unrestricted Funds held in Reserve	5,000.00	
		126,807.34

The Working Capital Fund:

Appropriated from Reserve for Contingencies by authority of Executive Committee:		
Balance, December 31, 1947	\$120,000.00	
Additions in 1948, authorized by the Executive Committee, January 18, 1949 effective as of December 31, 1948	10,000.00	
		130,000.00
Total Capital Funds, December 31, 1949		<u>\$625,079.58</u>

DETAILED STATEMENT OF INCOME AND EXPENSE **for the Year Ended December 31, 1949**

INCOME

Contributions received from denominations and churches:

For general purposes \$207,510.69

Designated for the following departments and commissions:

Field Administration:

General	\$ 5,405.18
Cooperative Field Research	700.00
Southeastern Office—Atlanta	579.83

Church and Economic Life:

General	482.50
Church and Cooperatives	41.00
Evangelism	24,004.58
Christian Social Relations and Church Conference on Social Work	505.00
Marriage and the Home	385.00
International Justice and Goodwill	1,016.44
Research and Education	650.00
Race Relations	6,696.00
Race Relations, Inter-racial Clinics	1,350.00
Pastoral Services	167.50
Study of Religious Ministry to Older People	30.00
Office in Washington	7,252.87
Worship	197.50
Commission on the Ministry	3,700.00

53,163.40

\$260,674.09

Contributions received from cooperating organizations and foundations:

The Rockefeller Foundation for The Study Project of the Department of Church and Economic Life	30,000.00
Radio Committees, for National Religious Radio	1,235.00
The Layman Trust for Evangelism for Department of Evangelism	10,500.00

The Home Missions Council of North America for:

Committee for Cooperative Field Research	\$4,500.00
Washington Office	500.00
Southeastern Office, Atlanta ...	1,250.00
Race Relations	50.97
	<u>6,300.97</u>

McGregor Fund for Department of Evangelism	2,500.00
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The Foreign Missions Conference of North America for Committee on Religious Liberty	\$	514.60	
Dr. Ralph Sockman's Radio Committee for general purposes		2,000.00	
Protestant Radio Committee for general administration		2,000.00	
Committee on Religious Tolerance, Inc., for Committee on Religious Tolerance		1,325.59	
Russell Sage Foundation for Race Relations		2,000.00	
Louis J. and Mary E. Horowitz Foundation, Inc., for International Justice and Goodwill		1,000.00	
The New York Foundation for general purposes		1,000.00	
Edward A. Filene Goodwill Fund, Inc., for Department of Church and Economic Life and Department of Church and Cooperatives		1,500.00	
International Council of Religious Education for:			
Washington Office	\$250.00		
Southeastern Office, Atlanta ...	1,000.00		
		1,250.00	
Anonymous, for general purposes		100.00	
The Henry Luce Foundation, Inc., for general purposes		1,000.00	
Rockefeller Brothers Fund, Inc., for:			
General purposes	\$500.00		
International Justice and Goodwill—Committee on Policy ...	500.00		
		1,000.00	
The Edward W. Hazen Foundation, Inc., for:			
General purposes	\$200.00		
Evangelism	300.00		
		500.00	
The Storey Foundation for Evangelism		500.00	
The George W. Bollman Memorial Fund for:			
General purposes	\$50.00		
Evangelism	50.00		
		100.00	
Anti-Defamation League of B'nai Brith for general purposes		500.00	
The Johnston Foundation for Department of Church and Economic Life		200.00	
Committee on Genocide for Department on International Justice and Goodwill		200.00	
Juliette M. Atherton Trust for general purposes		100.00	
Bulova Foundation for Department of Race Relations		150.00	
The Rockwell Fund for Evangelism		100.00	

The Kate R. Andrews Foundation
for:

General purposes	\$70.00
Committee on Policy	10.00

		\$	80.00
National Board of Young Women's Christian Association of the U. S. A. for general purposes			100.00
William Volker Charities Fund, Inc., for Church Conference of Social Work			100.00
United Stewardship Council for Southeastern Office			100.00
The Dugan Foundation for Department of Church and Economic Life			100.00
American Bible Society for Washington Office			75.62
American Association of Theological Schools for Department of Pastoral Services			50.00
The Gastonia Jewish Welfare Fund for Department of Race Relations			50.00
The Goldring Foundation for Department of Race Relations			50.00
John Richard Lindgren Foundation for International Justice and Goodwill			50.00
The Gustav Oberlaender Foundation, Inc., for general purposes			50.00
Blickman Foundation for general purposes ..			50.00
The Lerner Foundation for general purposes.			50.00
C. J. Collville Foundation for general purposes			50.00

Other Contributions each totaling
less than \$50.00 for:

General purposes	\$91.00
Race Relations	195.00
Evangelism	17.50
Field Administration	25.00
Church and Economic Life	25.00
Research and Education	5.00
Worship	25.00
	<u>383.50</u>
	\$ 68,915.28

Contributions received from individuals for:

General purposes	\$ 89,068.10
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Designated for the following departments and
commissions:

Field Administration, General	1,840.75
Associate Secretary—Field	20.00
Southeastern Office	200.00
Evangelism	12,492.04
Christian Social Relations and Church Conference of Social Work	243.75
Church and Economic Life, including committee on the Church and Cooperatives .	11,865.60
Commission on Marriage and the Home .	1,503.50

International Justice and Goodwill, General	\$ 8,017.40	
International Justice and Goodwill, Commission on Policy	8,837.00	
Research and Education	3,219.70	
Race Relations	10,355.85	
National Religious Radio	5,372.16	
Pastoral Services	2,604.25	
Study of Religious Ministry to Older People	25.00	
Commission on Worship	2,716.00	
Office in Washington	10.00	
Committee on Religious Tolerance	614.98	
		\$ 159,006.08
Special Contributions:		
Department of Evangelism:		
American Christian Ashram	\$ 13,268.41	
Visitation Evangelism and Christian Missions	2,267.11	
Department of Research and Education for promotion of Information Service	2,947.00	
		18,482.52
Total Contributions		\$507,077.97
Other Income:		
Sales of Literature and Information Service .	\$ 75,128.16	
Income from investments and trust funds ..	23,031.52	
General services of secretaries	14,723.73	
Membership and registration fees	1,201.00	
Miscellaneous	249.75	
Bulletin:		
Subscriptions	\$13,809.50	
Advertising	3,903.39	
		17,712.89
		132,047.05
		\$639,125.02
Add balances of restricted current funds, held for future use at December 31, 1948:		
General Administration	\$ 1,085.00	
Race Relations	3,589.33	
Commission on the Ministry	2,000.00	
International Justice and Goodwill, Commission on Policy	10,660.16	
Field Administration—Associate Secretary .	7,299.13	
Ecumenical Fellowships	1,000.00	
Southeastern Office—Atlanta	6,850.58	
Southwestern Office	108.79	
Chapel	175.19	
Cooperative Field Research	1,000.00	
Study of Religious Ministry to Older People	2,527.07	
		36,295.25
		\$675,420.27

Deduct, Balance of restricted current funds, held for future use at December 31, 1949:	
General Administration	\$ 1,085.00
Southwestern Office	108.79
International Justice and Goodwill, Commis- sion on Policy	998.48
Study of Religious Ministry to Older People	1,585.82
Chapel Fund	175.19
Study Commission, Church and Economic Life	20,059.04
	\$ 24,012.32
Total Income	
	\$651,407.95

EXPENSES

General Expenses:

Administrative:

Salaries of secretarial staff	\$ 21,000.00
Office and clerical salaries	32,811.59
Rent	7,018.59
Postage	754.85
Stationery and office supplies	1,023.78
Printing and publications	8,730.27
Travel and expense of meetings	6,141.54
Telephone, telegraph and cables	898.51
Expense of pension plan	22,750.85
Retirement allowances	2,551.68
Equipment	1,961.20
Insurance	332.67
Literature Associates	4,804.28
Protestant Film Commission	250.00
General Council of the Presbyterian Church in the U. S. A. including <i>Presbyterian</i> <i>Life</i>	519.08
Survey of financial support of the National Council of Churches	3,600.00
German exchange project	1,461.12
Audit of National Religious Radio Accounts	325.00
Custodian of securities—fee	250.00
Contingency expense	500.00
Miscellaneous	1,190.43
	\$118,875.44
Treasurer's Office, salaries and expense	20,082.96
Promotion Department, salaries and expense	35,600.56
Federal Council Bulletin	22,803.37
Women's Cooperative Committee	177.96
Surplus of Service Department	*1,598.91

Expenses of Departments and Commissions:

Commission on Public Relations:

Administrative salaries	\$ 11,730.70
Rent	544.32
Postage	1,058.18

* Indicates red figure,

Stationery and office supplies	\$ 779.17	
Printing and publications, photos and mats	3,224.54	
Clippings	901.86	
Travel and expense of meetings	2,177.19	
Telephone, telegraph and cables	720.40	
Equipment	115.00	
Insurance	42.91	
Miscellaneous	344.51	
		\$ 21,638.78
Field Administration, General:		
Administrative salaries	13,000.08	
Rent	847.00	
Postage	344.69	
Stationery and office supplies	124.94	
Printing and publications	185.72	
Travel and expense of meetings	1,247.77	
Telephone, telegraph and cables	310.53	
Equipment	15.00	
Insurance	68.51	
Miscellaneous	104.78	
Inter-Council field administration expenses	521.23	
Literature Associates	330.95	
		17,101.20
Field Administration, Associate Secretary:		
Administrative salaries	\$ 8,580.24	
Rent	423.07	
Postage	28.85	
Stationery and office supplies	27.18	
Travel and expense of meetings	1,320.93	
Telephone, telegraph and cables	96.17	
Expense of pension plan	471.60	
Equipment	64.00	
Insurance	47.01	
Miscellaneous	17.95	
		11,077.00
Field Administration—Committee on Cooperative Research:		
Administrative salaries	\$ 9,124.12	
Rent	804.65	
Postage	81.81	
Stationery and office supplies	189.23	
Printing and publications	239.85	
Travel and expense of meetings	241.80	
Telephone, telegraph and cables	216.44	
Insurance	101.34	
Miscellaneous	144.11	
Expense of pension plan	290.60	
		11,433.95
Field Administration, Southeastern Office, Atlanta:		
Administrative salaries	\$ 8,330.84	
Rent	720.00	
Postage	162.82	
Stationery and office supplies	332.20	
Printing and publications	108.73	

Travel and expense of meetings	\$ 1,658.95	
Expense of pension plan	346.56	
Telephone and telegraph	266.89	
Equipment	184.03	
Insurance	50.72	
Miscellaneous	5.75	
Convocations	1,557.39	
		\$ 13,724.88
Field Administration, Southwestern Office Project		none
Field Administration—Ecumenical Fellowships:		
Fellowship payment		1,000.00
Department of Evangelism:		
Administrative salaries	\$ 31,732.05	
Rent	1,765.21	
Postage	2,172.01	
Stationery and office supplies	649.28	
Printing and publications	1,805.77	
Travel and expense of meetings	3,455.56	
Telephone, telegraph and cables	485.26	
Equipment	265.45	
Insurance	193.17	
Miscellaneous	101.04	
Spiritual Life Conference for Chaplains ...	294.02	
University Christian Mission	10,436.94	
United Evangelistic Advance	2,302.57	
National Christian Teaching Mission	5,960.85	
American Christian Ashram	12,717.76	
Visitation Evangelism	2,031.96	
Literature Associates	198.57	
		76,567.47
Department of Christian Social Relations:		
General:		
Administrative salaries	\$ 10,340.16	
Rent	547.35	
Postage	106.42	
Stationery and office supplies	74.14	
Printing and publications	84.68	
Travel and expense of meetings	2,693.98	
Telephone, telegraph and cables	401.27	
Insurance	56.58	
Miscellaneous	73.06	
Contribution to National Society Welfare		
Assembly	275.00	
Retirement allowance	1,792.44	
		16,445.08
Church Conference of Social Work:		
Postage	\$ 46.88	
Stationery and office supplies	51.57	
Printing and publications	642.78	
Travel and expense of meetings	607.18	
Telephone, telegraph and cables	53.80	
Miscellaneous	51.20	
		1,453.41

Department of Church and Economic Life:

General:

Administrative salaries	\$ 14,910.92	
Rent	648.18	
Postage	1,033.40	
Stationery and office supplies	588.15	
Printing and publications	2,274.41	
Travel and expense of meetings	4,513.96	
Telephone, telegraph and cables	603.30	
Retirement pension	969.00	
Equipment	295.54	
Insurance	90.67	
Miscellaneous	38.79	
Expenses of the Committee on the Church and Cooperatives	2,105.46	
		\$ 28,071.78

Department of Church and Economic Life:

Study Project:

Salaries	\$ 4,797.93	
Expense of pension plan	208.84	
Rent	145.75	
Postage	107.70	
Stationery and office supplies	82.23	
Printing and publications	71.01	
Travel and expense of meetings	3,749.09	
Telephone and telegraph	351.43	
Equipment	345.67	
Miscellaneous	8.40	
	\$ 9,868.05	
Expenses in 1948 deferred to 1949	72.91	
		9,940.96

Commission on Marriage and the Home:

Administrative salaries	\$ 9,274.08	
Rent	364.80	
Postage	438.71	
Stationery and office supplies	358.66	
Printing and publications	870.55	
Travel and expense of meetings	928.20	
Telephone, telegraph and cables	147.79	
Insurance	64.22	
Miscellaneous	79.40	
Literature Associates	33.10	
		12,559.51

Department of International Justice and
Goodwill:

General:

Administrative salaries	\$ 9,390.08	
Rent	636.88	
Postage	344.66	
Stationery and office supplies	170.06	
Printing and publications	926.91	
Travel and expense of meetings	481.62	
Telephone, telegraph and cables	550.56	

Honoraria	\$ 300.00	
Insurance	51.15	
Miscellaneous	25.80	
Genocide Convention—printing expense	500.00	
		\$ 13,377.72
Committee on Policy:		
Administrative salaries	\$ 11,972.48	
Rent	636.88	
Postage	464.60	
Stationery and office supplies	328.98	
Printing and publications	1,124.44	
Travel and expense of meetings	1,251.08	
Telephone and telegraph	368.19	
Insurance	27.03	
Third National Study Conference of the Churches	3,105.29	
Membership dues	115.00	
Miscellaneous	59.38	
		19,453.35
Department of Research and Education:		
Administrative salaries	\$ 17,683.07	
Rent	1,537.58	
Postage	730.15	
Stationery and office supplies	200.30	
Honoraria	500.00	
Printing and publications	57.64	
Telephone, telegraph and cables	261.22	
Equipment	71.80	
Insurance	87.71	
Miscellaneous	27.38	
Conference expense	48.36	
		21,205.21
Library:		
Salaries	\$ 3,587.04	
Rent	2,031.70	
Postage	10.75	
Books, magazines and subscriptions	210.74	
Telephone	96.16	
Insurance	7.16	
Cleaning and binding	124.45	
Membership dues	10.00	
Miscellaneous	2.20	
		6,080.20
Department of Race Relations:		
Administrative salaries	\$ 18,468.91	
Rent	1,330.51	
Postage	813.39	
Stationery and office supplies	472.95	
Printing and publications	1,471.13	
Travel and expense of meetings	2,234.03	
Telephone, telegraph and cables	415.89	
Retirement pension	1,167.12	
Equipment	90.54	
Insurance	106.47	
Miscellaneous	38.79	
		26,609.73

Department of National Religious Radio:

Administrative salaries	\$ 2,227.95	
Rent	185.88	
Postage	75.00	
Stationery and office supplies	10.00	
Printing and publications	15.00	
Telephone, telegraph and cables	14.17	
Travel and expense of meetings	23.50	
Expense of pension plan	44.06	
Appropriation to Protestant Radio Com- mission	4,000.00	
Miscellaneous	11.60	
		\$ 6,607.16

Department of Pastoral Services:

General:

Administrative salaries	\$ 11,647.62	
Rent	387.09	
Postage	571.79	
Stationery and office supplies	299.06	
Printing and publications	337.01	
Travel and expense of meetings	1,211.72	
Telephone, telegraph and cables	211.07	
Equipment	49.00	
Insurance	52.26	
Membership dues	10.00	
Miscellaneous	20.98	
		14,797.60

Study of Religious Ministry to Older People:

Administrative salaries	\$ 800.00	
Printing and publications	146.70	
Travel and expense of meetings	27.65	
Insurance	20.65	
Miscellaneous	1.25	
		996.25

Commission on Worship:

Administrative salaries	\$ 6,076.84	
Rent	230.59	
Postage	275.36	
Stationery and office supplies	139.18	
Printing and publications	83.62	
Travel and expense of meetings	806.29	
Telephone, telegraph and cables	175.38	
Insurance	70.63	
Equipment	62.04	
Seminars	129.71	
Miscellaneous	3.49	
		8,053.13

Commission on the Ministry:

Administrative salaries	\$ 8,520.00	
Rent	582.49	
Postage	413.79	
Stationery and office supplies	71.57	
Printing and publications	350.62	

Travel and expense of meetings	\$ 139.06	
Telephone, telegraph and cables	179.52	
Expense of pension plan	468.72	
Insurance	51.33	
Miscellaneous	1.76	
Equipment	39.50	
		\$ 10,818.36
Washington Office:		
Administrative salaries	\$ 10,121.39	
Rent	1,235.24	
Postage	1,702.70	
Stationery and office supplies	521.62	
Printing and publications	2,175.32	
Travel and expense of meetings	1,049.55	
Telephone, telegraph and cables	402.42	
Equipment	139.00	
Insurance	49.99	
Miscellaneous	5.70	
Periodicals, books and reports	366.43	
		17,769.36
Joint Committee on Religious Liberty:		
Administrative salaries	\$ 400.00	
Rent	109.14	
Postage	6.00	
Stationery and office supplies	2.78	
Printing and publications	17.50	
Telephone, telegraph and cables	1.06	
Insurance	3.56	
		\$ 540.04
Joint Committee on Town and Country:		
Administrative salaries	\$ 3,785.87	
Rent	205.64	
Insurance	13.78	
		\$ 4,005.29
Joint Committee on the Urban Church:		
Appropriation		500.00
Committee on Religious Tolerance:		
Administrative salaries	\$ 1,753.32	
Rent	45.00	
Stationery and office supplies	21.41	
Telephone and telegraph	15.93	
Expense of pension plan	72.36	
Equipment	6.65	
Miscellaneous	25.90	
		1,940.57
Literature expenses		79,580.48
		<u>\$649,289.85</u>

BUDGET FOR 1950

AUTHORIZED EXPENDITURES

General Administration:	
Central Office	\$ 89,600.00
Treasurer's Office	20,925.00
Promotion Department	40,325.00
Public Relations, General	24,000.00
Bulletin	23,500.00
Pensions	23,500.00
Women's Cooperating Commission	1,000.00
Field Administration:	
General	17,400.00
Associate Secretary	11,400.00
Cooperative Field Research	11,344.00
Southeastern Office	13,000.00
Southwestern Office	2,500.00*
Evangelism	76,000.00†
Social Service:	
Social Relations	19,672.00
Church and Economic Life:	
General	27,290.00
Study Commission	35,000.00
Marriage and the Home	11,638.00
International Justice and Goodwill:	
General	13,000.00
Committee on Policy	20,085.00
Research and Education	28,045.00
Library	6,200.00
Race Relations	29,295.00
Pastoral Services	15,500.00
Study of Religious Ministry to Older People	1,500.00
Worship	7,846.00
Committee on the Ministry	10,710.00
Committee on Religious Tolerance	14,500.00
Washington Office	17,500.00
Appropriations:	
Joint Committee on Religious Liberty	1,500.00
Joint Committee on Town and Country	4,361.00
Joint Committee on Urban Church	500.00
Protestant Radio Commission	4,000.00
Protestant Film Committee	250.00
Reserve for Contingencies	18,000.00
	\$640,886.00

* Additional expenditures of \$12,500.00 contemplated if additional income can be secured.

† Additional expenditures of \$4,000.00 contemplated if additional income can be secured.

ANTICIPATED RECEIPTS

Individuals	\$168,000.00
Denominations and Churches	270,000.00
Cooperating Organizations and Foundations	110,650.00
Services of Secretaries	12,000.00
Investments	18,000.00
Literature (net)	4,000.00
Ashrams and Visitations	14,000.00
Advertising in Bulletin	4,500.00
Accounting Services	4,000.00
Miscellaneous	696.00
1949 Balances from designated gifts	1,700.00
	\$607,546.00
Additional funds which must be secured to balance the budget	33,340.00
	<u>\$640,886.00</u>

DENOMINATIONAL CONTRIBUTIONS

The following schedule shows the amounts which the denominations contributed to the Federal Council in the year ending December 31, 1949 and the amounts requested for 1950. The requests are based upon the policy of securing at least one-half of the Council's support from the member-churches. The budget for 1950 is \$640,886.00 To secure one-half of this amount (\$320,443.00) requires one-eighteenth of one percent (.00055) of each denomination's "total giving," as reported to the United Stewardship Council in the statistics published December 1, 1949. For the denominations which made no report, indicated by an asterisk, an estimate is given. Contributions to the Council from local churches are included in the denominational figures.

<i>Members</i>	<i>Total Giving— All Purposes</i>	<i>1949 Contribution</i>	<i>1950 Goals</i>
* Baptist, National	\$ 4,000,000	\$ 530.00	\$ 2,200
Baptist, Northern	48,197,156	11,652.72	26,500
Baptist, Seventh Day	197,842	105.00	105
Brethren	5,306,936	2,150.50	2,915
Congregational Christian	33,189,181	19,049.15	18,255
Czech-Moravian Brethren	100,000	50.00	55
Disciples of Christ	32,548,961	17,481.43	17,900
Evangelical United Brethren ...	25,177,870	7,853.25	13,845
Evangelical and Reformed	21,282,781	12,797.57	11,710
* Friends, Five-Years Meeting ..	1,200,000	765.00	660
* Friends, Philadelphia and Vicinity	150,000	50.00	80
Methodist	196,435,168	94,068.83	108,000
* African Methodist Episcopal ...	3,000,000	1,523.00	1,650
* African Methodist Episcopal Zion	3,000,000	2,100.00	1,650
* Methodist, Colored	1,500,000	740.00	825
Moravian	667,583	411.80	375
Presbyterian in the U. S.	34,407,514	4,570.81	18,900
Presbyterian in the U. S. A. ...	86,086,965	33,373.87	47,350
Protestant Episcopal	65,850,868	22,166.74	36,200
Reformed	9,051,625	5,535.73	5,000
* Romanian Orthodox	100,000	50.00	55
* Russian Orthodox	400,000	240.00	220
* Syrian Orthodox	100,000	50.00	55
* Ukrainian Orthodox	150,000	50.00	80
United Presbyterian	8,954,871	3,052.66	4,920
<i>Limited Participation:</i>			
United Lutheran .....	.....	4,213.00†	11,000
United Church of Canada .....	.....	994.55	1,000
All Others .....	.....	16,241.20	.....
	\$581,055,321	\$261,866.81	\$331,505

* Estimated.

† An additional contribution of \$6,000 was made, which is not included in this schedule as it was not received until after Dec. 31, 1949.

ACT OF INCORPORATION

Chapter 131

LAWS OF NEW YORK

AN ACT incorporating the Federal Council of the Churches of Christ in America.

Became a law April 12, 1924, with the approval of the Governor. Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. All such persons as are now or hereafter may become members of the Federal Council of the Churches of Christ in America, formed in the city of Philadelphia in the year one thousand nine hundred and eight, or of the Federal Council of the Churches of Christ in America incorporated under the laws of the District of Columbia in the year one thousand nine hundred and fifteen are hereby constituted a body corporate with the name "The Federal Council of the Churches of Christ in America."

§ 2. The objects of said corporation shall be, to promote the spirit of fellowship, service and coöperation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to prevent their duplication of effort and expenditure and to increase their influence by united action in every department of their operations, at home and abroad.

§ 3. The said corporation, at any time it shall determine so to do, may elect or appoint such officers, and may adopt such by-laws or regulations in relation to its organization, to the management, disposition and sale of its real or personal property, to the duties and powers of its officers, and to the management and conduct of its corporate business and affairs as it shall think proper, provided such by-laws or regulations are not inconsistent with the laws of the United States or of this state.

§ 4. The said corporation shall have power to receive, take and hold any property, real or personal, by virtue of any devise, bequest, gift, grant or purchase, either absolutely or in trust, for any of the objects stated in section two, and to make investments of its funds or of the proceeds thereof, subject, however, to the limitations expressed in the laws of this state as to the aggregate amount it may hold of such property, and subject also in respect to bequests from persons residing in the state of New York, to the provisions of section seventeen of chapter eighteen of the laws of nineteen hundred and nine known as the decedent estate

law. And the said corporation shall be competent also to act as trustee in respect to any devise, bequest or gift pertaining to any of said objects, and any such trust may continue for such time as may be necessary to accomplish the purposes for which it may be created.

§ 5. Meetings of the said corporation may be held at such place or places within the United States and at such time or times as the corporation may from time to time determine.

§ 6. Such corporation shall have all the powers conferred on corporations by the general corporation law and the membership corporation law, which are not inconsistent with the provision of this act.

§ 7. Robert E. Speer, Howard B. Grose, Charles S. Macfarland, Alfred R. Kimball, Samuel McCrea Cavert and Landreth H. King, or a majority of them, are hereby authorized to call the meeting for the organization of the corporation hereby created at such time and place and on such notice as to them or to the majority of them may seem proper, and at such meeting twenty-five shall constitute a quorum for the transaction of business.

§ 8. This act shall take effect immediately.

STATE OF NEW YORK, }
Office of the Secretary of State, } ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JAMES A. HAMILTON,
Secretary of State.

CONSTITUTION

(Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908; Amended at Chicago, December 4-9, 1912, at St. Louis, December 6-11, 1916, at Indianapolis, December 6-9, 1932, at Buffalo, N. Y., December 6-9, 1938, at Atlantic City, N. J., December, 1940, and at Cleveland, Ohio, December 8-11, 1942.)

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization: (List of constituent bodies.)

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

- (a) Each of the Christian bodies adhering to this Federal Council shall be entitled to three members, and shall be further entitled to one member for every 100,000 of its communicants or major fraction thereof.
- (b) Each of the constituent bodies shall be further entitled to appoint additional members, who must be laymen or lay women, not exceeding one-third of the number provided for in (a).
- (c) Additional members, not to exceed a total of twelve, may be named by the constituent bodies as representatives of the interests of state and local councils of churches.
- (d) Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every two years and the

term of service of the members or their alternates shall be two years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. SECTION *a*. The officers of this Federal Council shall be a President, a Vice-President, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

SECTION *b*. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

SECTION *c*. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one lay member, and one additional representative for every 500,000, or major fraction thereof, of its communicants, after the first 500,000, who may be either a minister or lay member, together with the President, the Vice-President, and the Treasurer. The Executive Committee may also include representatives, not exceeding six in number, of affiliated state and local councils of churches, such representatives to be officially appointed by the authority of the national constituent bodies to which they belong. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings, except that it shall not have power to make any amendments to the Constitution or to the By-Laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

SECTION *d*. All officers shall be chosen at the biennial meetings of the Council and shall hold their offices until their successors take office.

SECTION *e*. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

SECTION *f*. The members of the Executive Committee and their alternates shall be elected by the constituent bodies in such manner as they may determine. Members of the Executive Committee shall hold office until their successors are designated.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

[Adopted at the meeting of the Federal Council (incorporated) at Atlanta, Ga., December 4, 1924, and amended at the meeting of the Council at Indianapolis, Ind., December 6-9, 1932.]

ARTICLE I. ENROLLMENT

The Recording Secretary and the Secretary, or Secretaries for administrative service, or a Committee, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the

Council from the certificates of the proper officers of the bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

ARTICLE II. QUORUM

A quorum consists of two or more delegates from each of a majority of the bodies entitled to representation.

ARTICLE III. OFFICERS

SECTION 1. The officers of the Council are a President, a Vice-President, a Recording Secretary, a Treasurer and secretaries for administrative service, and such associates and assistants as the Executive Committee may appoint.

SECTION 2. The President, the Vice-President, the Recording Secretary and the Treasurer shall be elected at each regular meeting. The Secretaries for administrative service shall be elected by the Executive Committee.

SECTION 3. The President and the Vice-President are not eligible for immediate reelection.

SECTION 4. (a) The President shall preside at meetings of the Council and of the Executive Committee; or, in his absence, the Vice-President. In the absence of both a chairman *pro tem* shall be named.

(b) The Executive Committee shall appoint the chairmen and the members of the various departments and committees.

SECTION 5. The Treasurer, the Secretaries and such officers as the Executive Committee may appoint shall be subject to the direction of the Executive Committee.

SECTION 6. The Treasurer shall give such security for the faithful performance of his duties as the Executive Committee may direct.

The Executive Committee shall have power to appoint such other fiscal officers as it may deem advisable and to designate their respective relations and duties and the bond which they shall give.

SECTION 7. Each officer holds office from the time of his election until the next regular meeting, and until his successor is elected, except that the Treasurer holds office until the close of the fiscal year.

SECTION 8. Officers elected by the Council are during their term of office *ex-officio* members of the Council.

ARTICLE IV. EXECUTIVE COMMITTEE

SECTION 1. All members of the Executive Committee shall be communicant members of Christian bodies adhering to the Council.

SECTION 2. A quorum shall consist of fifteen members representing at least five denominations.

SECTION 3. The following shall be invited to attend meetings of the Executive Committee for consultation and advice but without the right to vote:

a. Chairmen of departments who are not members of the Executive Committee by appointment of one of the constituent bodies.

b. Two representatives of the group of fully organized and recognized state and local councils of churches, nominated by the Association of Executive Secretaries.

c. Those persons, not to exceed twelve, who may be nominated, one each, by such agencies of organized Christian cooperation as

may, by action of the Executive Committee become enrolled as in affiliated, coöperative or consultative relations with the Federal Council.

SECTION 4. The Executive Committee shall determine the budget of the Council and all its departments and committees.

SECTION 5. The Executive Committee shall meet monthly except as otherwise determined by its own action.

ARTICLE V. COMMITTEES

The Council may appoint Committees on Enrollment, on Law, on Business, on Nominations, on Resolutions, and on such other matters as it may from time to time determine.

ARTICLE VI. DEPARTMENTS

SECTION 1. The Council, or the Executive Committee, may establish Departments and Standing Committees to further the general purposes of the Council within specified fields of activity.

SECTION 2. The Departments and Standing Committees shall be subject to the Executive Committee and shall report to it at least twice a year.

SECTION 3. The chairmen and the members of Departments and Standing Committees shall be elected by the Executive Committee. Whenever a department or committee operates in a field in which corresponding national denominational agencies exist, the Federal Council's department or committee may invite official representatives of those national denominational agencies, approved by the Executive Committee, to sit with them as corresponding members. All departments shall include, as corresponding members, representatives of state and local federations of churches, designated by the Association of Executive Secretaries.

SECTION 4. The departments and standing committees shall be accorded initiative and liberty of action in their methods and undertakings; but no utterance of any department or committee shall be made public until it has been approved by the Executive Committee. On the request of five members, representing at least three different denominations, action on any proposal shall be deferred until after discussion at the next meeting after the one at which it is presented.

SECTION 5. All members of departments shall be members of Christian bodies adhering to the Council.

ARTICLE VII. MEETINGS

SECTION 1. Regular meetings of the Council shall be held biennially on the first Tuesday in December, unless otherwise voted by the Council or the Executive Committee, at such place and hour as may be determined by the Executive Committee.

SECTION 2. Special meetings may be called by the Executive Committee to consider only such matters as may be specified in the notice of the meetings.

SECTION 3. A postpaid notice mailed to a delegate and addressed to his last known place of residence shall constitute a notice of the meeting.

ARTICLE VIII. AMENDMENTS

These By-Laws may be amended at a regular meeting of the Council by a two-thirds vote of the members present and voting, provided (1) notice of the proposed amendment shall have been given at a preceding meeting of the Council, or (2) such amendment shall have been recommended by the Executive Committee.

DIRECTORY

CONSTITUENT BODIES OF THE COUNCIL

Baptist

- National Baptist Convention, U. S. A., Inc.*—President, Rev. D. V. Jemison, 1605 Lapsley Avenue, Selma, Ala.; Secretary, Rev. U. J. Robinson, 405 St. Michael Street, Mobile 10, Ala.
- Northern Baptist Convention*—President, Mrs. H. G. Colwell, 1020 Lincoln Avenue, Loveland, Colo.; Corresponding Secretary, Rev. Joseph C. Hazen, 152 Madison Avenue, New York 16, N. Y.
- Seventh Day Baptists, General Conference*—President, Mr. Lloyd D. Seager, 4809 N. 31st Street, Little Rock, Ark.; Secretary, Mr. Courtland V. Davis, 510 Watchung Avenue, Plainfield, N. J.
- Brethren, Church of the*—Moderator, Rev. Charles C. Ellis, 1830 Mifflin Street, Huntingdon, Pa.; Secretary, Rev. William M. Beahm, 404 South Homan, Chicago 24, Ill.; General Secretary of General Brotherhood Board, Rev. Raymond R. Peters, 22 S. State Street, Elgin, Ill.
- Congregational Christian Churches, General Council*—Moderator, Miss Helen Kenyon, 287 Fourth Avenue, New York 10, N. Y.; Minister-at-large, Rev. Douglas Horton, 287 Fourth Avenue, New York 10, N. Y.
- Disciples of Christ, International Convention*—President, Rev. John A. Tate, 514 Atlantic Life Building, Richmond 13, Va.; Executive Secretary, Rev. Gaines M. Cook, 516 K. of P. Building, Indianapolis 4, Ind.

Eastern Orthodox

- Romanian Orthodox Episcopate of America*—President of the Council, Very Rev. John Trutza, 6201 Detroit Avenue, Cleveland 2, Ohio; Secretary, Rev. John Stanila, 626 Wicke Avenue, Youngstown 2, Ohio.
- Russian Orthodox Church of North America*—President of Metropolitan Council, His Eminence the Most Rev. Metropolitan Theophilus Pashkovsky, 59 East 2nd Street, New York 3, N. Y.; Secretary, Very Rev. Alexander Lobanoff, 59 East 2nd Street, New York 3, N. Y.
- Syrian Antiochian Orthodox Church*—Head of Arthdiocese, Most Rev. Metropolitan Antony Bashir, 239 85th Street, Brooklyn 9, N. Y.
- Ukrainian Orthodox Church of America*—President, Rt. Rev. Bishop Bohdan, 1410 Vyse Avenue, Bronx 59, N. Y.; Chancellor, Very Rev. Walter M. Propheta, 324 Kosciusko Avenue, South Plainfield, N. J.
- Evangelical and Reformed Church*—President, Rev. L. W. Goebel, 77 West Washington Street, Chicago 2, Ill.; Secretary, Rev. William E. Lampe, 1505 Race Street, Philadelphia 2, Pa.
- Evangelical United Brethren Church*—President of Board of Bishops, Bishop A. R. Clippinger, 1602 Grand Avenue, Dayton, Ohio; Secretary of Board of Bishops, Bishop E. E. Epp, 104 S. Ellsworth Street, Naperville, Ill.; Executive Secretary of Council of Administration, Rev. D. T. Gregory, U. B. Building, Dayton, Ohio.

Friends

- Religious Society of Friends, Five Years Meeting*—Presiding Clerk, Algie I. Newlin, Guilford College, N. C.; Secretary of Executive Committee, Errol T. Elliott, 101 South 8th Street, Richmond, Ind.

Religious Society of Friends of Philadelphia and Vicinity—Clerks, Harold Evans, Awbury, Germantown, Pa., and Anna Hartshorne Brown, Westtown, Pa.; Secretary, Howard G. Taylor, Jr., 304 Arch Street, Philadelphia 6, Pa.

Methodist

Methodist Church—President, Council of Bishops, Bishop Ivan Lee Holt, 506 Olive Street, St. Louis 1, Mo.; Secretary, Council of Bishops, Bishop G. Bromley Oxnam, 150 Fifth Avenue, New York 11, N. Y.

African Methodist Episcopal Church—President, Council of Bishops, Bishop John A. Gregg, 1150 Washington Boulevard, Kansas City, Kans.; Secretary, Council of Bishops, Bishop S. L. Greene, Daniel Payne College, Birmingham, Ala.

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The Federal Council of the Churches of Christ in America was incorporated under the laws of the State of New York by special act of the Legislature, April 12, 1924, for the purposes defined in section two of the Act of Incorporation:

"The objects of said corporation shall be, to promote the spirit of fellowship, service and coöperation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to prevent their duplication of effort and expenditure, to increase their influence by united action in every department of their operations, at home and abroad."

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